

BOOKS Lately Printed for *Edward Brewster*, at the Crane in St. Paul's Church-yard.

EXercitations, and Meditations in Scripture Phrases, wherein the Chief Duties of the Christian Religion are open'd, and Apply'd: By *Samuel Thompson*, M. A. Late of *Magdalen-Hall Oxford*.

The *Mirror of Martyrs*, the First and Second Parts, Lively expressing in a short View, the Force of their Faith, the Fervency of their Love, the Wisdom of their Sayings, their Patience under Sufferings, &c.

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TO THE

High and Mighty Prince

CHARLES.

Prince of WALES.

CHRIST JESUS, the ^a Prince of Princes,
*blesse your Highness with length of Days, and
an increase of all Graces; which may make you truly
prosperous in this life, and eternally happy in
that which is to come.*

Jonathan shot ^b three Arrows, to drive David
farther off from Saul's fury: And *this is the Third
Epistle which I have written to draw your Highness
nearer to God's favour, by directing your heart to be-
gin (like Josiah in your ^c youth to seek after the
God of David, (and of Jacob) your Father: Not
but that I know, that your Highness does this with-
out my admonition; but because I ^d would with
the Apostle have you to abound in every Grace, in
Faith and Knowledge, and in all Diligence, and in
your Love to God's Service and true Religion.
Never was there more need of plain and unfeigned
admonition: For the Comick, in that saying seems
but to have prophesied of our times, Obsequium
amicos, veritas odium parit. And no marvel, see-
ing that we are fallen into the dregs of Time, which
being the last, must needs be the worst days. And*

^a 1 Tim. 6. 15. Rev. 12. 13. ^b 1 Sam. 20. 20. ^c 2 Chron.
34. 3. ^d Qui monet ut facias, quod jam facis, ipse mo-
nendo Laudat, & hortatu comprobata sua. d 2 Cor. 8. 7.

The Epistle

how can there be worse, seeing Vanity knows not how to be vainer, nor wickedness how to be more Wicked? And whereas heretofore those have shewed themselves most ^e zealous in their Religion; they are now reputed most-discreet, who can make the least profession of their Faith. ^f And that these are the last days, appears evidently; because the security of Mens eternal State hath so overwhelmed (as Christ foretold it should) all sorts: that most who now live, are become lovers of pleasures, more than lovers of God: And of those who pretend to love God, O God! What sanctified heart can but bleed, to behold how seldom they come to Prayers? How irreverently they hear God's Word? what Strangers they are at the Lord's Table: What assiduous spectators they are at Stage-plays? where (being Christians) they can support themselves to hear the Vassals of the ^g Devil scoffing Religion, and blasphemously abusing Phrases of holy Scripture on their Stages, as familiarly as they use their Tobacco-pipes in their Bibbing-houses. So that he who would now adays seek in most Christians for the Power, shall scarce almost find the very shew of Godliness. Never was there more sinning, never less remorse for Sin. Never was the Judge ^h nearer to come, never was there so little preparation for his coming. And if the Bridegroom should

^e Mat. 15. 1. ^f 2 Tim. 2. 4. ^g Exemplum accidit, mulieris, Domino teste, quæ Theatrum adiit, & inde cum daemonio rediit. Itaque in exorcismo cum oneraretur immundus spiritus quod ausus est fidelem aggredi: constanter & iustissimè quidem (inquit) feci; in meo cam inveni. Tert. de spect. lib. cap. 26. Therefore Tert. in cap. 6. calls the Stage, *Diaboli Ecclesiam*, & *Cathedram pestilentiarum*. ^h Jam. 5. 9. Rev. 11. 20.

Dedicatory.

now come, how many (who think themselves wise enough, and full of all Knowledge) ⁱ would be found foolish Virgins, without one drop of the Oil of saving Faith in their Lamps? For the greatest Wisdom of most Men of this Age, consists in being Wise; first, to deceive others, and in the end to deceive themselves.

And if sometimes some good Book falls into their hands, or some good Motion cometh into their heads, whereby they are put in mind to consider the uncertainty of this Life present; or how weak Assurance they have of Eternal Life if this were ended; and how they have some secret Sins, for which they must needs repent here, or be punished for them in Hell hereafter: Security then forthwith whispers the Hypocrite in the ear, that though it be fit to think of these things; yet, It is not yet time; and that he is yet young enough (though he cannot but know, that many millions as young as himself are already in Hell, for want of timely repentance.) Presumption warranteth him in the other Ear, that he may have time hereafter, at his leisure, to repent; and that howsoever others die, yet he is far enough from Death, and therefore may boldly take yet a longer time, to enjoy his sweet Pleasures, and to increase his Wealth and greatness: And hereupon (like Solomon's sluggard) he yields himself to a * little more sleep, a little more slumber, a little more folding of hands to sleep in his former Sins; till at last Despair (Security's ugly hand-maid) comes in unlooked for and shews him his Hour-glass; dolefully telling him, that his time is past, and that nothing now remains but to die, and be

ⁱ Mat. 25. 8. * Prov. 6. 10.

The Epistle

damned. *Let not this seem strange to any, for too many have found it too true; and more, without more grace, are like to be thus sooth'd to their end; and in the end, snared to their endless Perdition.*

In my Desire therefore of the ^k common Salvation, but especially of your Highness's everlasting Welfare, I have endeavoured to extract (out of the Chaos of endless Controversies) the old Practice of true Piety, that flourished before these Controversies were hatched: Which my poor Labours (in a short while) come now forth again (the 42. time) under the gracious Protection of your Highness's Favour, and by their Entertainment seem not to be altogether unwelcome to the Church of Christ. If to be pious, has in all Ages been held the truest Honour; how much more honourable is it, in so impious an Age, to be the true Patron and Pattern of Piety? Piety made David, Solomon, Jehoshaphat, Ezechias, Josias, Zerubbabel, Constantine, Teodosius, Edward the VI. Queen Elizabeth, Prince Henry, and other religious Princes to be so honoured; that their Names (since their Deaths) smell in the Church of God like a precious ^l Ointment, and their Remembrances sweet as Honey in all Mouths, and as Musick at a Banquet of Wine; when as the Lips of others who have been godless and irreligious Princes, do rot and stink in the Memory of God's people. And what Honour is it for great Men to have great Titles on Earth, when God counts their Names unworthy to be ^m written in his Book of Life in Heaven.

It is Piety that embalms a ⁿ Prince's good Name, and makes his Face to shine before Men,

^k Jude verse 3. ^l Eccles. 7. 1. Eccles. 4. 21. ^m Luke 10. 30. ⁿ Rev. 17. 8.

Dedicatory.

and glorifies his Soul among Angels. For as Moses's Face, by often talking with God, shined in the eyes of the People; so by frequent praying (which is our ^o talking with God) and hearing the Word, (which is God's speaking unto us) we shall be changed from ^r Glory to Glory, by the Spirit of the Lord, to the Image of the Lord. And seeing this Life is uncertain to all, (especially to Princes) what Argument is more fit, both for Princes and People to study; than that which teaches sinful Man to deny himself by mortifying his Corruptions; that he may enjoy Christ, the Author of his Salvation: To renounce these false and momentary Pleasures of the World: that he may attain to the true and eternal Joys of Heaven: And to make them truly honourable before God in Piety, who are now only honourable before Men in Vanity? What Charges sever we spend in earthly Vanities; for the most part, they either die before us, or we shortly die after them: But what we spend like a Mary in the Practice of Piety, shall remain our true Memorial for ever. For, ^r Piety hath the Promise of this Life, and of that which shall never end. But ^r without Piety there is no internal Comfort to be found in Conscience, nor external Peace to be looked for in the World, nor any eternal Happiness to be hoped for in Heaven. How can Piety but promise to her self a zealous Patron of her Highness; being the sole Son and Heir of an

^o Exod. 34. 29, 30. ^r 2 Cor. 3. 18. ^q Mat 26. 13. ^r 1 Tim. 4. 3. Principibus ad salutem sola satis vera est Pietas, absque illa verum nihil est vel exercitus, vel Imperatoris fortitudo, vel apparatus reliquus. Zozom. Eccles. Hist. lib. 9, c. 1.

The Epistle

cious and great a Monarch; *who is not only the Defender of the Faith by Title, but also a Defender of the Faith in Truth, as the Christian World has taken notice of by his learned confuting of Bellarmine's over-spreading Heresies, and his suppressing in the Blade Vorstius's Athean Blasphemies? And how easie is it for your Highness to equal (if not exceed) all that were before you in Grace and Greatness? if you do but set your Heart to seek, and to serve God; considering how religiously your Highness hath been educated by godly and vertuous^p Governours and Tutors: As also that you live in such a Time, wherein God's Providence, and the King's Religious Care have placed over this Church (to the unspeakable Comfort thereof) another venerable Jehoiada^q that doth good in our Israel both towards God and towards his House; of whom your Highness at all Times, in all Doubts may learn the Sincerity of Religion, for the Salvation of your inward Soul; and the wisest Counsel for the Direction of your outward State. And to excite you the rather, to the zealous Practice of divine Piety; often suppose with your self, that your Highness hears your Religious Father James speaking unto you, as sometimes^r holy David spake to his Son Solomon: And thou Charles, my Son, know thou the God of thy Father, and serve him with a perfect Heart, and with a willing Mind; for the Lord searcheth all Hearts, and understandeth all the imaginations of the Thoughts: If thou seek*

^p The Honourable Sir Robert Cary, Kt. and the Religious Lady Cary his Wife, Mr Thomas Murray, Sir James Fullerton. ^q 2 Chron. 24. 16. The gracious Archbishop of Cant. G. A. ^r 1 Cor. 28. 9.

Dedicatory.

him, he will be found of thee: but if thou forsake him, he will cast thee off for ever.

To help you the better to seek and serve this God Almighty, who must be your chief Protector in life, and only comfort in death: I here once again, on my bended knees, offer my old Mite new stampt into your Highness's hands; daily for your Highness offering up unto the most High, my humblest Prayers; that as you grow in Age and Stature, so you may (like your Master Christ) increase in Wisdom and Favour with God and all Good Men. This suit will I never cease: In all other matters I will ever rest:

Your Highness humble Servant,

during Life to be commanded,

LEWIS BAILY.

Ad CAROLUM Principem.

*Tolle Malos, extolle Pios, cognosce Teipsum,
Sacra tene, Paci consule, disce pati.*

TO THE Devout Reader.

I Had not purposed to enlarge the last Edition, save that the Importunity of many devoutly disposed, prevailed with me, to add some Points, and to amplify others. To satisfy whose godly Requests, I have done my best endeavour, and withal finished all that I intend in this Argument. If thou shalt hereby reap any more profit, give God the more Praise: And remember him in thy Prayers, who has vowed both his Life and his Labours to further thy Salvation as his own. Farewell in the Lord JESUS.

A D V E R T I S E M E N T.

This Book being now exactly Corrected, and purged from many Thousand Faults, which have escaped former Impressions, is now also printed in a fair large Roman Character, for the Use and Benefit of Aged Persons; and to be sold by *Edward Brewster*, at the *Crane* in *St. Paul's Church-yard*, 1699.

The 42 Edition.

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THE
PRACTICE
OF
PIETY.

DIRECTING

A *Christian* how to Walk, that he
may Please G O D.

W Hsoever thou art that
lookest in this *Book*,
never undertake to
Read it, unless thou
first *resolvest* to become from thine
Heart, an unfeigned *Practitioner* of
Piety. Yet read it, and that speedily,
lest before thou hast Read it over, God
(by some unexpected Death) cut thee
off, for thine inveterate *Impiety*.

B

The

The Practice of Piety consists

1. In Knowing.

1. The Essence of God, and that in respect of

1. The diverse manner of being therein, which are Three Persons.

1. The Father.
2. The Son.
3. Holy Ghost.

2. The Attributes thereof, which are either

Nominal, or

1. Absolute,

1. Simple
2. Infinite

1. Life.
2. Understanding

3. Will.
4. Power

Real,

2. Relative, 1. Majesty

2. Thy own self in respect of thy State of

1. Corruption.
2. Renovation.

2. In glorifying God aright.

1. By thy Life, in dedicating thy self devoutly to serve him.

Ordinarily,

1. Privately, in thine own Person.

1. With thy Family every day.
2. With the Church on the Sabbath-day.

Extraordinarily, by

1. Fasting.
2. Feasting

2. By thy Death, in Dying

1. In the Lord.
2. For the Lord.

Unless

Unless that a Man doth truly *know* God, he neither can nor *will* *Worship* him aright: For how can a Man ^{*}*Love* him, whom he *knoweth not*? And who will *Worship* him, whose *Help* a Man thinks he needeth not? And how shall a Man seek remedy by *Grace*, who never understood his Misery by *Nature*? Therefore saith (the † *Apostle*) *He that cometh to God, must believe that God is, and that he is a Rewarder of them that seek him.*

And forasmuch as there can be no true *Piety*, without the Knowledge of God; nor any good *Practice*, without the *knowledge* of a Man's *own self*: We will therefore lay down the Knowledge of *God's Majesty*, and *Man's Misery*, as the first and chiefeſt Grounds of the *Practice of Piety*.

* Tum Deum amare liber, cū persuasum habemus ipsum esse optimum maximum, ubique presentem, omnia in nobis efficientem, eum in quo vivimus, movemus, sumus. Bucer. in Psal. 115.

† Heb. 11. 6. Danda imprimis opera est ut Deum nōrimus, quotquot felices esse volumus. Quid nobis si ipsū nescis?

A PLAIN DESCRIPTION OF THE

Essence and Attributes of GOD,
out of the *Holy Scripture*, so far
set forth, as every *Christian* must
competently Know, and necessarily
Believe, that will be Saved.

ALTHO' no Creature can define what
God is, because he is ^a *Incomprehensi-*
ble, and ^b *dwelling in Inaccessible*
Light: Yet it hath pleased his Ma-
jesty, to reveal himself in his Word
unto us, so far as our weak *Capacity* can best
conceive him. Thus:

God is that ^c *one* ^d *Spiritual* and ^e *Infinitely* ^f *per-*
fect & *Essence*, whose Being is ^h *of himself eternally*.

In the *Divine Essence*, we are to consider two
things: First, the *divers* manners of being there-
in: Secondly, the *Attributes* thereof.

The *divers* manners of being therein, are cal-
led ⁱ *Persons*.

^a Psal. 143. 3. ^b 1 Tim. 6. 16. ^c Deut. 1. 4. & 4. 35. &
32. 39. & 6. 4. Isa. 45. 5, 6, 7, 8. 1 Cor. 8. 4. Eph. 4. 5, 6.
1 Tim. 2. 5. ^d Joh. 4. 24. 2 Cor. 3. 17. ^e 1 King. 8. 17.
Psal. 147. 5. ^f Deut. 32. 4. ^g Exod. 3. 14. ^h 1 Cor. 8. 6.
Acts 17. 25. Rom. 11. 36. ⁱ Heb. 1. 3.

A Person is a * distinct Subsistence of ¹ the whole Godhead.

There are ^m Three Divine Persons, the Father, the Son, and the Holy Ghost: These Three Persons are not Three several Substances, but Three distinct Subsistences; or Three divers manners of Beings, of ⁿ one and the same Substance, and Divine Essence. So that a Person in the Godhead, is an individual Understanding, and incommunicable Subsistence, living of it self, and not sustained by another.

In the Unity of the Godhead, there is a * Plurality, which is not Accidental, (for God is a most pure Act, and admits no Accidents:) Nor essential, (for God is one Essence only) but † Personal.

The Persons in this one Essence are but Three. In this * Mystery there is *alius & alius*, another and another; but not *aliud & aliud*, another thing and another thing.

The Divine Essence in it self is neither divided nor distinguished. But the Three Persons in the Divine Essence are distinguished among themselves three manner of ways.

1. By their Names.
2. By their Order.
3. By their Actions.

† Joh. 1. 1. & 5. 31, 37. & 14. 16. † Col 2. 9. Joh. 14. 9.
^m Gen. 1. 26. 3. 22. & 11. 7. Exod. 20. 2. Hof. 1. 4, 7. Isa. 63. 9, 10. Zach. 3. 2. Hag. 2. 5, 6. 1 Joh. 5. 7. Mat. 3. 16, 17. & 28. 19. Joh. 14. 26. 2 Cor. 13. 13. ⁿ Singula sunt in singulis, & omnia in singulis, & singula in omnibus, & unum omnia. Aug. lib. 6. de Trin. cap. ult. * Gen. 1. 26. & 3. 22. & 11. 7. Isa. 6. 8. † Personæ Divinitatis distinguuntur personaliter, sive *μεγέθη ὑπόθεσις*. * Deus est indivisus unus in Trinitate & inconfusè trinus in unitate. Justin.

1. By their Names, thus :

THE first Person is named the *Father*; First, in respect of his ^a *Natural Son Christ*: Secondly, in respect of the *Elekt*, his ^b *Adopted Sons*; that is, those who being not his Sons by *Nature*, are made his Sons by *Grace*.

The second Person is named the ^c *Son*, because he is ^d *begotten* of his ^e *Father's Substance*, or *Nature*; and he is called the *Word*: First, because the ^f *conception* of a *Word* in Man's Mind, is the nearest thing, that in *some sort* can shadow unto us the manner, how he is *eternally begotten* of his *Father's Substance*: And in this respect he is also called *the Wisdom of his Father*, Prov. 8. 12. Secondly, because that by ^g *him*, the *Father* hath from the beginning declared his *Will* for our *Salvation*: Hence he is called *λόγος*, quasi *λόγος*, the *Person* speaking with, or by the *Father*. Thirdly, because he is the *chief* ^h *Argument* of all the *Word of God*; or that *Word*, whereof *God* spake, when he promis'd the *Blessed Seed* to the *Fathers*, under the *Old Testament*.

The third Person is named the ⁱ *Holy Ghost*: First, because he is ^k *Spiritual* without a *Body*:

^a Mat. 11. 27. Mat. 3. 17. ^b Isa. 63. 16. Eph. 3. 14, 15. ^c Prov. 30. 4. ^d Psal. 2. 7. ^e Heb. 1. 3. Phil. 2. 6. ^f Basil. sup. 5. Johan. Sicut mens cogitando in seipsam reflectitur, & λόγος internum gignit: Ita mens illa æternæ, quæ est Deus pater, in seipsam intelligendo reflexa λόγος æternum modo ineffabili genuit: Et sicut exterior λόγος, λόγος interioris effigies quasi est: Ita æternus ille λόγος, ὡς αὐτῷ αὐτῷ æterni Patris imago est, & majestatis character Heb. 1. 3. ^g Joh. 1. 18. Iren. 1. 4. c. 14. ^h Acts 10. 43. Heb. 1. 1. Luk. 24. 27. Joh. 5. 45. Acts 3. 22, 23, 24. ⁱ Isa. 63. 10. 2 Cor. 13. 14. ^k 1 Joh. 4. 13. 2 Cor. 3. 17.

Secondly,

Secondly, because he is *spired*, and (as it were) breathed from both the ^a *Father* and the *Son*; that is, proceedeth from them both. And he is called *holy*, both because he is ^b *holy* in his own *Nature*, and also the immediate ^c *Sanctifier* of all *God's Elect People*.

2. By their Order; thus,

THE *Persons* of the *Godhead* are either the *Father*, or those which are ^d of the *Father*.

The *Father* is the ^e *first Person* in the *glorious Trinity*, ^f having neither his *Being* nor *Beginning* of any other, but of himself, *begetting* his *Son*, and together with his *Son*, *sending forth* the *Holy Ghost* from everlasting. The *Persons* which are of the *Father*, are those, who in respect of their *personal Existence* have the *whole Divine Essence*, eternally communicated unto them from the *Father*. And those are either *from the Father alone*, as the *Son*; or from the *Father and the Son*, as the *Holy Ghost*.

The *Son* is the *second Person* of the *glorious Trinity*, and the *only begotten Son* of his *Father*, not by *Grace*, but by *Nature*; having his ^g *Being* of

^a Joh. 20. 21, 22. Gal. 4. 6. ^b 1 Pet. 1. 15, 16. ^c 2 Cor. 3. 18. 1 Thes. 5. 23. 1 Pet. 1. 2. ^d Origo essentialis in divinis nulla est: Origo personarum locum habet in Filio, & Spiritu sancto, Pater enim est prior Filio, non tempore, sed ordine. Alst. ^e Mat. 28. 19. 1 Joh. 5. 7. ^f Ideo dicitur Pater, *ἀναρχος* & *ἀγέννητος*. ^g Filius Dei *ὁ λόγος*, quoad essentiam absolutam, est quidem à seipso & *αὐτόθεος*, sed ratione *τῆς τῆς ὑπαρξίας* sive esse personalis per æternam generationem à Patre existit: ideoque non est *ἀντίθεος*, Joh. 6. 30. 27. Joh. 5. 19. Mic. 5. 1. Joh. 1. 1.

the *Father alone*, and the *whole Being* of his *Father*, by an eternal, and incomprehensible Generation: And *with the Father*, sendeth forth the *Holy Ghost*. In respect of his *absolute Essence*, he is of *himself*, but in respect of his *Person*, he is by an eternal Generation, of his *Father*. For the *Essence* doth not beget an *Essence*, but the ^a *Person* of the *Father* begetteth the *Person* of the *Son*, and so he is *God of God*, and hath from his *Father* the beginning of his *Person* and *Order*, but not of *Essence* and *Time*.

The *Holy Ghost* is the third *Person* of the Blessed *Trinity*, ^b proceeding and sent forth, equally from ^c both the *Father* and the *Son*, by an eternal and incomprehensible *Spiration*: For as the *Son* receiveth the whole *Divine Essence* by *Generation*; so the *Holy Ghost* receiveth it wholly by *Spiration*.

This *Order* betwixt the three *Persons* appears, in that the *Father* begetting, must in order be before the *Son* begotten; and the *Father* and *Son*, before the *Holy Ghost* proceeding from both.

This *Order* serves to set forth unto us two things: First, The *Manner* how the *Trinity* worketh in their *external Actions*: As that the *Father* worketh of himself, by the *Son* and the *Holy Ghost*; the *Son* from the *Father*, by the *Holy*

^a Psal. 2. 7. Heb. 1. 5. Aliud est habere *Essentiam* divinam à seipso: & habere *essentiam* divinam à seipsa existentem: remota enim relatione ad Patrem sola restat *Essentia* quæ est à seipsa. hinc Filius dicitur principatus non *essentiatus*, Th. Sum. pag. 9. 33. ^b Joh. 15. 26. Joh. 16. 15. Therefore Rom. 8. 9. The *Holy Ghost* is called the *Spirit of Christ*, « *Spiritus S. à Patre & à Filio procedit, tanquam ab uno & eodem principio, in duabus tantum personis subsistente, non autem tanquam à duobus ac diversis principiis.*

Ghost; and the *Holy Ghost*, from the *Father* and the *Son*. Secondly, To distinguish the first and *Immediate Beginning*, from which those external and common Actions do flow. Hence it is, that forasmuch as the *Father* is the *Fountain* and *Original* of the *Trinity*, the beginning of all external working; the ^a *Name of God* in Relation, and the Title of *Creator* in the *Creed*, are given in a special manner to the *Father*; our *Redemption* to the *Son*, and our *Sanctification* to the Person of the *Holy Ghost*, as the immediate Agents of those Actions.

And this also is the cause, why the *Son*, as he is *Mediator*, referreth all things to the ^b *Father*, not to the *Holy Ghost*; and that the Scripture so often saith, that we are ^c reconciled to the *Father*.

This Divine Order or *Oeconomy* excepted, there is neither *first* nor *last*, neither *Superiority*, nor *Inferiority* among the Three Persons, but for *Nature* they are co-essential, for *Dignity* co-equal, for *Time* co-eternal.

The whole Divine Essence is in every one of the Three Persons; but it was Incarnated, ^d only in the *Second Person* of the *Word*, and not in the Person of the *Father*, or of the *Holy Ghost*, for three Reasons.

^a Hinc Dei nomen sæpè in scripturis Patri *πατ' ἐξουσι* tribuitur, Joh. 14. 1. Rom. 8. 3. 1 Cor. 8. 6. 1 Cor. 15. 24. ^b Mat. 11. 25, 26, 27. Joh. 5. 19, 20, 21, 22, 23. Joh. 11. 41, 42. Joh. 12. 49. ^c 2 Cor. 5. 18, &c. ^d Incarnatio verbi propriè non Patri nec Spiritui sancto, nisi *πατ' ἐκδοχίας κ' δαμνα- τισίας* competit. Damasc. 1. de ortho. fid. c. 13. Implevit carnem Christi Pater & Spiritus S. sed maiestate non susce- ptione. Aug. serm. 3. de Temp. Joh. 3. 16. Rom. 8. 12. and 5. 8, 10. Hoc mirum sædus sæpè mens cogitat, uno hoc ta- ne dubita fœdere parta salus. Melan.

First, That God the Father might the rather set forth the greatness of his Love to *Mankind*, in giving his *first* and *only Begotten Son*, to be Incarnated, and to suffer Death for Man's Salvation.

Secondly, ^a That he who was in his *Divinity* the Son of God, should be in his *Humanity* the Son of Man: Lest the *Name of Son* should pass unto another, who by his *Eternal Nativity* was not the *Son*.

Thirdly, Because it was ^b meetest that that *Person* who is the *substantial Image* of his *Eternal Father*, should restore in us the *Spiritual Image* of God, which we had lost.

In the *Incarnation*, the *Godhead* was not turned into the *Manhood*, nor the *Manhood* into the *Godhead*: But the *Godhead*, as it is the *Second Person*, or *Word*, assum'd unto it the *Manhood*, that is, the *whole Nature of Man*, Body and Soul; and all the *Natural Properties* and *Infirmities* thereof, *Sin* excepted.

The *Second Person* took not upon him the ^d *Person* of Man, but the *Nature* of Man. So that the ^e *Humane Nature* hath no personal Subsistence of

^a Ut qui erat in divinitate Dei filius, fieret in humanitate hominis filius, ne nomen filii ad alterum transiret, qui non esset æternæ nativitate filius. Aug. ^b Congruebat filium assumere humanam naturam, ut hæc persona quæ est substantialis imago æterni Patris restitueret imaginem Dei in nobis corruptam. Athan. ^c Heb. 3. 17, 18. Heb. 4. 15. Infirmities meræ privationis, non prævæ dispositionis. ^d Humana natura est distinctum individuum à naturâ divinâ, etsi non sit distincta Persona. Keck. Syst. Theol. lib. 3. p. 119. ^e Unio Hypostaticæ Deum & hominem, nihil est aliud quam naturam humanam non habere propriam existentiam, sed assumptam esse a Verbo æterno, ad ipsam verbi subsistentiam. Bellar. de incarnat. lib. 3. cap. 8.

its own, (for then there should be *two Persons* in Christ;) but it subsisteth in the *Word*, the *Second Person*. For, as the Soul and Body make but one Person of *Man*; so the Godhead and Manhood make but one Person of *Christ*.

The two Natures of the Godhead and Manhood are so really united by a *Personal Union*, that as they can never be separated asunder, so are they never ^a *confounded*; but remain still distinguished by their several and essential *Properties*, which they had before they were united. As for Example; The *Infiniteness* of the *Divine* is not communicated to the *Humane Nature*; nor the *Finiteness* of the *Humane*, to the *Divine Nature*.

Yet by reason of this *Personal Union*, there is such a *Communion of the Properties* of both *Natures*, that that which is proper to the one, is sometimes attributed to the other Nature. As that God ^b *purchased the Church with his own Blood*: And ^c *that he will judge the World by that Man whom he hath appointed*. Hence also it is, that tho' the *Humanity of Christ* be a created, and therefore a *finite and limited Nature*, and cannot be *every where present*, by actual position, or local extension, according to his ^d *Natural Being*: Yet because it hath communicated unto it the *Personal Subsistence* of the *Son of God*, which is infinite, and without limitation; and is so united with God, that it is no *where severed* from God; the Body of Christ, in respect of his ^e *Personal Being*, may rightly be said to be *every where*.

^a *Salvis & distinctis manentibus proprietatibus naturæ tam assumptis, quam assumptæ.* ^b *Act. 20. 28.* ^c *Act. 7. 31.* ^d *Dr. Field of the Church, book 3. c. 35.* ^e *Secundum esse naturale Christus non est ubique.* ^f *Secundum esse personale Christus est ubique.*

3. *The Actions by which the Three Persons are distinguished.*

THE *Actions* are of two sorts; either *External*, respecting the *Creatures*; and those are after a sort common to every one of the *Three Persons*: * or *Internal*, respecting the *Persons* only amongst themselves, and are altogether *Incommunicable*.

The *External* and communicable *Actions* of the *Three Persons* are these:

The *Creation* of the *World*, peculiarly belonging to God the *Father*: The *Redemption* of the *Church* to God the *Son*: And the *Sanctification* of the *Elect*, to God the *Holy Ghost*. But because the * *Father* created, and still governeth the *World* by the *Son*, in the *Holy Ghost*, therefore these *External Actions* are indifferently in ^b *Scripture*, oftentimes ascribed to each of the *Three Persons*, and therefore called *Communicable* and divided *Actions*.

The *Internal* and incommunicable *Actions*, or *Properties* or the *Three Persons* are these:

* In operibus ad extrà tres personæ operantur simul servato ordine personarum in operando. a Rom. 11. 36. b At Redemption, Act. 20. 28. and Sanctification, 1 Pet. 1. 2. to the Father; Creation, 1 Joh. 3. and Sanctification, 1 Cor. 1. 2. to the Son; Creation, Psal. 33. 6. and Redemption, Eph. 4. 30. to the Holy Ghost. Joyntly all to each, 1 Cor. 6. 11. Opera Trinitatis ad extra indivisa, ad intus divisa. Personæ nomen, non est aliquid ab essentia abstractum, ac separatum. Fausi Theol. disp. 2. Persona est ipsa essentia divina contracta ad certum & peculiarem subsistendi modum. Zanch. Persona gignit & gignitur: Essentia nec gignit, nec gignitur, sed communicatur. Alsted.

1. To *beget*; and that belongeth only to the *Father*: Who is neither made, created, nor begotten of any.

2. To be *begotten*, and that belongeth only to the *Son*, who is of the *Father* alone, not made, nor created, but *begotten*.

3. To *proceed* from *both*: And that belongeth only to the *Holy Ghost*, who is of the *Father* and the *Son*; neither made, nor created, nor begotten, but *proceeding*.

So that when we say, that the Divine *Essence* is in the *Father* *unbegotten*; in the *Son* *begotten*; and in the *Holy Ghost* *proceeding*; we make not *Three* *Essences*, but only shew the *divers* manners of *Subsisting*, by which the *same* most simple, eternal, and *unbegotten* *Essence* *subsisteth* in each Person: Namely, That it is not in the *Father* by *Generation*: That it is in the *Son* *communicated* from the *Father* by *Generation*: And in the *Holy Ghost* *communicated* from both the *Father* and the *Son* by *proceeding*.

These are incommunicable *Actions*; and do make, not an *essential*, *accidental*, or *rational*, but a *real* *Distinction* betwixt the *Three* *Persons*. So that he who is the *Father* in the *Trinity*, is not the *Son*: He who is the *Son* in the *Trinity*, is not the *Father*: He who is the *Holy Ghost* in the *Trinity*, is neither the *Son*, nor the *Father*, but the *Spirit*, *proceeding* from both; tho' there is but one and the *same* *Essence* common to * *all* *Three*. As therefore we believe, that the *Father* is *God*, the *Son* is *God*, and the *Holy Ghost* is *God*: So we

* Quum unum cogito, trium incomprehensibili luce involvor. Nazian.

likewise believe that *God* is the *Father*, *God* is the *Son*, and *God* is the *Holy Ghost*. But by reason of this real distinction; the *Person* of the one, is not, nor ever can be, the *Person* of the other. The *Three Persons* therefore of the *Godhead*, do not differ from the *Essence*, but † *formally*: But they differ *really* one from another, and so are distinguished by their *Hypostatical Proprieties*. As the *Father* is *God*, begetting *God* the *Son*: The *Son* is *God*, begotten of *God* the *Father*: And the *Holy Ghost* is *God*, proceeding from both *God* the *Father*, and *God* the *Son*.

Hence it is that the *Scriptures* use the *Name* of *God* two manner of ways: Either *Essentially*, and then it signifieth the ^a *Three Persons* conjointly; or ^b *Personally*, and then by a *Synecdoche* it signifieth but *One* of the *Three Persons* in the *Godhead*. As the *Father*, 1 *Tim.* 2. 5. or the *Son*, *Act.* 20. 28. 1 *Tim.* 3. 16. or the *Holy Ghost*, *Acts* 5. 4. 2 *Cor.* 6. 16.

And because the *Divine Essence* (common to all the *Three Persons*) is but *One*, we call the same *Unity*. But because there be *Three distinct Per-*

† *Quamvis persona cum Essentiâ non sit omninò idem, non tamen ab eâ est omninò aliud. Differt enim non numero, quia sic in divinis foret quaternitas; non re, quia essentia de personis prædicatur, sed formaliter, τὸ λόγῳ, sive ratione ratiocinante: Essentia divina non differt à personis, ut res à rebus, sed ut res à suis modis, nam in Deo non est res & res, sed res & modus rei. α ἰσινδῶς. Nomen Dei essentialiter positum, non minùs Filium & Spiritum Sanctum, quàm Patrem designat. b ἱεροσυνῶς Sacramentum hoc venerandum non scrutandum, quomodo pluralitas sit in unitate, & unitas in pluralitate. Scrutari hoc temeritas est, credere pietas, nosse verò vita æterna. Fern.*

sions in this one indivisible Essence, we call the same, *Trinity*,^a So that this *Unity* in *Trinity*, and *Trinity* in *Unity*, is a holy^b *Mystery*; rather to be religiously adored by *Faith*, than^c curiously searched by *Reason*, further than God hath revealed in his Word.

Thus far of the diverse manner of being in the Divine Essence; now of the Attributes thereof.

A *Attributes* are certain Descriptions of the Divine Essence, delivered in the Scriptures, according to the *weakness* of our^d *Capacity*, to help us the better to understand the *Nature* of God's Essence, and to discern it from all other Essences.

The *Attributes* of God are of two sorts, either *nominal* or *real*.

The *Nominal Attributes* are of Three sorts :
1. Those which signify God's Essence : 2. The Persons in the Essence : 3. Those which signify his essential works.

Of the first sort, is the Name^e *Jehovah*, or ra-

^a Neque ad loquendum dignè de Deo lingua sufficit, neque ad percipiendum intellectus prævalet : magis ergo glorificare nos convenit Deum, quòd talis est, qui & intellectum transcendit, & cognitionis initium superat. Chrysost. Hom. 2. Heb. ^b De Deo loqui etiam verè periculosissimum est. Arnob. ^c Linguâ, mente, & cogitatione horresco, quoties de Deo sermonem habeo. Naz. ^d Condescendit nobis Deus, ut nos confurgamus ei. Aug. de spec. c. 11. ^e Exod. 15. 3. Ab Hajah vel Havah, Esse : nam ita Deus est à seipso, ut sit suum esse, & αὐτῶν. Omnes hujus nominis litteræ sunt spirituales, ut denotetur Deum esse spiritum. P. Mart. loc. com. cap. 11. P. Montan. de arc. serm. c. 1.

ther ^a *Jehueh*, which signifieth eternal being of himself; in whom being without all beginning and end, all other Beings both begin and end, *Iſa.* 42. 8. *Pſal.* 83. 18. God tells *Moses*, *Exod.* 6. 3. *That he was not known to Abraham, Isaac and Jacob, by his name Jehovah.* Not but that they knew this to be the Name of God: (for they used it in all their Prayers) but because they lived not to see God ^b effecting indeed, that which he promised them; in graciously delivering their Seed out of *Egypt*, and in giving them the real possession of *Canaan's Land*; and so to be not only God Almighty, by whom all things were made; but also performing indeed to the Children, that which he promised in his Word to the Fathers; which this Name *Jehovah* especially signifieth. And for this cause, *Moses* calls God first *Jehovah*, when the universal Creation had its absolute Being, *Gen.* 2. 4. And this admirable Name is graven on the *Decalogue's* Forehead, which was pronounced upon the *Israelites* Deliverance, to be the Rule of Righteousness: After which they should serve their Deliverer in the promised Land.

This Name is so full of Divine Mysteries, that the *Jews* hold it a Sin to pronounce it; but if it be * no Sin to write it, why should it be unlawful to pronounce it?

This Holy Name of God teacheth us :

^a *Jehovah* non habet plurale, & in scripturis soli vero Deo tribuitur. ^b *Locus* *Exod.* 6. 3. intelligendus est de gradibus divinarum patefactionum. *Ger. loc.* 3. de Nat. Dei. Ex usu scripturæ res tunc dicuntur fieri, quando sunt manifestæ: Sic dicitur, Spiritus Sanctus nondum erat, id est, nondum innotuerat. *Alsted. Lex. Theol. cap.* 2. * Quod licet scribere, effari cur non liceret? *Theod. in Epit.*

First,

First, What God is in Himself, Namely, † *an Eternal Being of himself.*

Secondly, How he is unto *others*, because that from him *all other* Creatures have received their *Being.*

Thirdly, That we may confidently believe his Promises: For he is named *Jehovah*, not only in respect of *being*, and causing all things to *be*; but especially in respect of his *Gracious Promises*,* which without fail he will fulfil in his appointed time, and so cause that to be, which was not before. And so this *Name* is a *golden Pledge* unto us, that because he hath *promised*, he will surely upon ^a our *Repentance* forgive us all our Sins; at the time of death, ^b receive our *Souls*; and in the *Resurrection* ^c raise up our *Bodies* in Glory to Life Everlasting.



The second Name denoting God's Essence, is *Ehejeh*; but once read, *Exod. 3. 14.* of the same Root that *JEHOVAH* is: and signifieth *I AM*, or *I WILL BE*; for when *Moses* asked God by what Name he should call him, God then nam'd himself, *Ehejeh Asher Ehejeh*; *I am that I am*: or *I will be that I will be*: signifying, that he is an *Eternal, Unchangeable Being*: For seeing every Creature is temporary and mutable; no Creature can say, *Ero qui ero*, *I will be that I will be*. This Name in the New Testament is given to our *Lord Christ*, when he is called *Alpha and Omega*; *The Beginning and the Ending*, † *which is, which was, and*


† Ens æternum αἰώνιος Fons est πᾶσις ὁρίας. * In promissionibus Jehovah est αἰών. a Isa. 55. 7. b Joh. 12. 26. Joh. 14. 2, 3. c Job 6. 40. John 11. 5. † ὁ αἰών καὶ ὁ ἦν καὶ ὁ ἐρχόμενος.

which is to come; *The Almighty*, *Apoc.* 1. 8. For all time past and to come, is aye present before God. And to this name, *Christ* himself alludeth, *John* 8. 58. *Before Abraham was, I AM.*

This Name should teach us likewise to have always present in our Minds our first *Creation*, present *Corruption*, and future *Glorification*; and not content our selves with *I was good*, or *I will be good*, but to be good presently; that whenever God sends for us, he may find us prepared for Him.

The third Name is *Jah*, which as it comes of the same *Root*, so is it the Contract of *Jehovah*, and signifieth *Lord*, because he is the ^a Beginning and *Being* of Beings. It is a ^a Name for the most part, ascribed unto God, when some notable deliverance or benefit comes to pass according to his former Promise: and therefore all Creatures in Heaven and Earth, are commanded to Celebrate and Praise God in this Name *Jah*.

The fourth is *Kúex* , *Lord*, used often in the *New Testament*: For *κúex*, or *κúpiex*, signifieth *I am*. Hence *κúex* , signifieth the first Essence of a thing, or Authority. When it is absolutely given to God, it answereth to the Hebrew name *Jehovah*, and is so Translated by the seventy Interpreters: For *God* is so a *Lord*, that he is of ^b himself *Lord of all*. This Name should always put us in remembrance to ^c obey his Commandments,

* Deus est causa causarum & Entium. ^a Psal. 68. 19. Psal. 101. 18. Psal. 106. 1, 48. Psal. 111. 1, &c. Psal. 112. 1, &c. Psal. 113. 1, 9. Psal. 115. 17, 18. Psal. 116. 19. Psal. 118. 5, 14. Psal. 125. 34. Junius in Eirenico. ^b *αὐτὸς κúex*  Polan. Synt. Theol. l. 2. c. 6. ^c Mal. 1. 6. and

and to fear his Judgments, and submit our selves to his blessed Will and Pleasure, saying with *Eli*, *It is the Lord, let him do what seemeth him good*, 1 Sam. 3. 18.

The fifth is *Θεός*, God, 600 times used in the *New Testament*; and of prophane Writers commonly. It is derived ^a *αὐτὸ τὸ θεῖν*, because he runs thorough and Compasseth all things: or *καὶ θεῖν*, which signifieth to burn and kindle: For God is *Light*, and the Author both of *Heat*, ^b *Light*, and *Life*, in all Creatures, either immediately of himself, or mediately by secondary Causes. This Name is us'd either improperly or properly. Improperly when it is given either figuratively to Magistrates, or falsely to Idols. But when it is properly and absolutely taken, it signifies the *Eternal Essence* of God, being above all things, and through all things: Giving Life and Light to all Creatures, and Preserving and Governing them, in their wonderful Frame and Order. *God seeth all in all places*: Let us therefore every where take heed what we do in His sight.

Thus far of the Names which signifie God's Essence.

The Name which signifieth the *Persons* in the *Essence*, is chiefly one, * *Elohim*.

Elohim signifieth the *Mighty Judges*: It is a Name of the plural number, to express the *Trinity* of Persons in [†] *Unity* of Essence. And to this purpose the *Holy Ghost* beginneth the *Holy*

^a Plato in Cratylō. Hinc illud Virgil. Deum namque ire per omnes Terrasque tractusque maris. Zanch.

^b Deus est lux *αὐτοφάνους*. * Nomen Elohim est personarum *διανεμητῶν* Alsted. † Quum Elohim de unâ personâ dicitur, Synecdochicè dictum est, propter Essentiæ unitatem. Junius. Bible

Bible with this plural Name of God, joined with a Verb of the singular number, as *Elohim Bara, Dii creavit.* ^a *The Mighty Gods, or all the Three Persons in the Godhead, Created.* The Jews also note in the Verb **ברא** *Bara* consisting of three Letters, the Mystery of the Trinity, by **ב** *Beth*, *Ben*, the Son: by **ר** *Resh*, *Ruach*, the Spirit: by **א** *Aleph*, *Ab*, the Father: But this Holy Mystery is more clearly taught by *Moses*, *Gen. 3. 23.* *And Jehovah Elohim said, Behold the Man is become as one of us.* And *Gen. 19. 24.* *Jehovah rained upon Sodom and upon Gomorrha, brimstone and fire from Jehovah out of Heaven:* ^b That is God the Son, from God the Father, who hath committed all judgment unto the Son, *John 5. 22.* See *Psal. 33. 6.* *Isa. 6. 8, 9, 10.* The singular number of *Elohim* is *Eloah*, deriv'd of *Alah*, he swore; because that in all weighty Causes, when necessity requireth an Oath to decide the Truth, we are only to Swear by the Name of God, who is the Great and Righteous Judge of Heaven and Earth.

This Name *Eloah* is but seldom used, as *Hab. 3. 3.* *Job 4. 9.* *Job 12. 4.* and *15. 8.* *36. 2.* *Psal. 18. 32.* *Psal. 114. 7.* Once it has a Noun plural join'd to it, ^c *Job 35. 10.* *Nine saith, Where is Eloah Gofai the Almighty my Maker?* to note the Mystery of the *Eternal Trinity*. Many times also *Elohim*, the plural number, is joined with a Verb singular, to express more emphati-

^a The like you may read, *Deut. 6. 4.* *Josh. 24. 19.*

^b Sic Marcus Arethusius in *Smyrnenfi Concilio sancte exposit.* *Socrat. Eccles. Hist. l. c. 2. 30.* ^c This place well understood, had grinded *Arius* in pieces.

cally this Mystery, Gen. 35. 7. 2 Sam. 7. 23.
^a Josh. 24. 19. Jer. 10. 10. Elobim is also some-
 times Tropically given to Magistrates, because they
 are God's Vice-gerents; as to Moses, Exod. 7. 1.
Jehovah said unto Moses, I have made thee Elobim
to Pharaoh, that is, I have appointed thee an Am-
bassador to represent the Person of the True
Three one God, and to deliver his Message and
Will unto Pharaoh. As oft therefore as we read
or hear this Name Elobim, it should put us in
mind to consider, that in one Divine Essence there
are Three distinct Persons, and that God is Jeho-
vah Elobim.

Now follow the Names which signifie God's Essential
Works, which are these five especially.

1. **E**^L, which is as much as the strong God,
 and teacheth us, that God is not only
 most strong, and Fortitude it self in his own Es-
 sence; but also that it is he, that giveth all
 strength and power to all other Creatures. There-
 fore Christ is called, Isa. 9. 6. *El Gibbor, The strong*
most mighty God. Let not God's Children fear
 the power of the Enemies, for *El* our God is
 more strong than they.

2. *Shaddai*, * That is, Omnipotent. By this

^a Elobim Kedoschim Hii, Dii sancti ipse. ^b Hence *Ei*
 in Hebrew, as Mat. 27. 46. and *Eloi* in the Syriack, as
 Mark. 15. 31. doth signifie my Go^d, 2 Chr. 32. 8. * The
 70 turns it παντοκράτωρ: It is derived of *Dai* Sufficiency,
 and the Relative *τ*, the same that αὐτοπαγής, or of *Shad*,
 a Dug; because God feeds his Children with sufficiency of
 all Grace, as the loving Mother, the Child, with the Milk
 of her Breasts.

Name

Name, God usually styl'd himself to the Patriarchs; *I am El Shaddai, the Strong God, Almighty.* Because he is perfectly able to defend his Servants from all Evil: To bless them with all Spiritual and Temporal Blessings, and to perform all his Promises which he hath made unto them for this Life, and that which is to come. This Name belongeth only to the Godhead, and to no Creature, no, not to the *Humanity of Christ*. This may teach us with the Patriarchs, to put our whole Confidence in God, and not to doubt of the true performance of his Promises.

3. † *Adonai*, My Lord. This Name, as the *Misorets* note, is found 134 times in the Old Testament. Analogically it is given to Creatures, but properly it belongeth to God alone: It is used, *Malach. 1. 6.* in the plural Number, to note the *Mystery of the Holy Trinity*. If I be *Adonim*, Lords. *where is my fear?* *Adoni* the singular: *Adonim* the plural Number. This Name is given to *Christ*, *Dan. 9. 16.* *Cause thy Face to shine upon thy Sanctuary that is desolate, for Adoni, (the Lord Christ) his sake.* The hearing of this Holy Name, may teach every Man to obey God's Commandments, to fear him alone, to suffer none besides him to reign in his Conscience, to lay hold (by a particular Hand of Faith) upon his Word and Promise, and to challenge God in *Christ* to be

† A Name compounded of *Ad*, *My*, and *Adon*, Lord. *Adon* derivatur ab *Eden*, basis, quia Deus est fundamentum & sustentator omnium creaturarum. Hinc *Adon*, Dominus, cui rei domesticæ cura incumbit, & ei tanquam columnæ innititur. Quando de creaturis usurpatur *Adonai* est *Jed* cum *patach*: Sed de Creatore cum *camez*. Ab *Adonai* manasse videtur Ethnicorum *Asmā*.

his

his God, that he may say with *Thomas*, *Thou art my Lord and my God.*

4. *Helion*, that is, *Most High*, Psal. 9. 2. Psal. 91. 9. and 92. 9. Dan. 4. 17. 24, 25, 34. Acts 7. 48. This Name *Gabriel* giveth unto God, telling the Virgin *Mary*, That the Child which should be born of her, should be the † Son of the *Most High*, Luke 1. 32. This teacheth, that God in his Essence and Glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly, That no Man should be proud of any Earthly Honour, or Greatness. * Thirdly, if we desire the true Dignity, to labour to have Communion with God in *Grace* and *Glory*.

5. *Abba*, a *Syriack* Name, signifying *Father*, Rom. 8. 15. This is sometimes used *Essentially*, as in the *Lord's Prayer*. Secondly, *Personally*, as Mat. 11. 25. For God is *Christ's* Father by *Nature*, and *Christians* by *Adoption* and *Grace*. *Christ* is called the *Everlasting Father*, Isa. 9. 6. because he *Regenerates* us under the *New Testament*. God is also called * the *Father of Lights*, Jam. 1. 17. because God dwelleth in inaccessible Light, 1 Tim. 6. 16. and is the Author, not only of the *Sun's* Light, but also of all the Light, both of *Natural Reason*, and *Supernatural Grace*,
^b Which lightneth every Man that cometh into the *World*. This Name teacheth us, that all the Gifts which we receive from God, proceed from his meer Fatherly Love. Secondly, That we should

† *ὁ υἱος τοῦ θεοῦ*. So the Devil styld *Christ* the Son of God, the *Most High*, Luke 8. 28. * For what is Earthly Greatness, compared to God's Highness? a Name *τὸ φῶς*. Of whose Substance the Light of the *Sun* is but a Shadow. † John 1. 9.

Love

Love him again as dear Children. Thirdly, That we may in all our Needs and Troubles, be bold to call upon him as a Father, for his Help and Succour. Thus should we not hear of the Sacred Names of God, but we should thereby be put in mind of his *Goodness* unto us, and of our *Duties* unto him. And then should we find how comfortable a thing it is, to do every thing in the *Name of God*. A Phrase usual in every Man's Tongue : But the true comfort thereof (through ignorance) known to few Mens Hearts.

It is a great *Wisdom*, and an unspeakable matter for the strengthening of a *Christian's Faith*, to know how in the Mediation of *Christ*, to invoke God by *such a Name*, as whereby he hath manifested himself to be most willing, and best able to help and succour him in his present Need, or Adversity. The *ardent Desire* of knowing God, is the surest Testimony of our *Love* to God, and of God's *Favour* to us. ^a *Because he hath set his Love upon me, therefore will I deliver him; I will set him on high, because he hath known my Name: He shall call upon me, and I will answer him, &c.* And it is a great strengthening of Faith, with understanding to begin every Action in the Name of God.

Thus far of the Nominal Attributes.

The *Real Attributes* are of two sorts: Either *Absolute*, or *Relative*.

The *Absolute Attributes* are such, which cannot in any sort agree to any *Creature*, but to God alone.

These are two: *Simpleness* and *Infiniteness*.

^a Psal. 91. 14, 15.

^a *Simpleness* is that whereby God is void of all *Composition, Division, Multiplication, Accidents, or Parts Compounding*, either *Sensible, or Intelligible*: So that whatever He is, He is the same *Essentially*.

It hinders not God's *Simpleness* that He is *Three*; because God is *Three*, not by *Composition of Parts, but by Co-existence of Persons*.

^b *Infiniteness* is that whereby all things in God are void of all *Measure, Limitation, and Bounds* above and beneath, before and after.

From these Two do necessarily flow Three other *Absolute* Attributes.

1. *Unmeasureableness, or Ubiquity*, whereby He is of infinite *Extension*, ^c filling Heaven and Earth, containing all Places, and not contained of any *space, place, or bounds*, and being no where absent, is every where present. There are Four Degrees of *God's Presence*: The First is *Universal*, by which God is *Repletively* every where; *Inclusively*, no where.

Secondly, *Special*, by which God is said to

^a *Intelligentiæ habent aliquid simile materiæ, aliquid simile formæ. Solus Deus simplex est, in quo nihil in potentiâ, sed in actu omnia, imò ipse purus, primus, medius, ultimus actus. Scal. Exerc. 6. Sect. 2. Just. Martyr. qu. 129. ad Orthodoxos. b* *Intelligentiæ, cum sint entia alia ab infinito Ente, finita esse necesse est: nam, duo infinita nequeunt esse, neque in naturâ, neque extra naturam. Elicar. n. duo principia prima. Scal. Exerc. 359. Sect. 3. c* *Act. 7. 48. Psal. 145. Job 11. 7, &c. 2 Chron. 2. 5, 6. Psal. 139. 5, &c. Jer. 23. 23, 24. Deus est ubique, non ita ut in dimidi parte sit dimidius, aut tanquam in majore parte major Dei pars sit, in minore minor, sed ubique totus, & in seipso totus est. Aug. Deus est intellectualis Sphæra, cujus centrum est ubique, circumferentia verò nusquam. Tristm.*

be in Heaven, because that * there his *Power, Wisdom and Goodness*, is in a more excellent manner seen and enjoyed : As also because that usually He doth from thence pour forth his *Blessings and Judgments*.

Thirdly, *more special*, by which God ^a dwelleth in his *Saints*.

Fourthly, *more special*, and altogether singular, by which *the whole fulness of the Godhead* ^b dwelleth in Christ bodily.

2. *Unchangeableness*, whereby God is void of all change, both in respect of his ^c Essence and ^d Will.

3. *Eternity*, whereby God is without beginning of Days, or end of Time ; and without all bounds of ^e Precession, or Succession.

Thus far of the *absolute Attributes* ; now of the *relative*, or such which have reference to the *Creatures*.

Those are Five.

1. *Life*. 2. *Understanding*. 3. *Will*.
4. *Power*. 5. *Majesty*.

1. **T**He *Life of God* is that, by which, as by a most pure and perpetual *Act*, He not only liveth of himself, but is also that ever and ever-flowing Fountain of *Life*, from which all

* Psal. 19. 1. Hof. 2. 21. ^a 1 Cor. 3. 16. & 6. 19. 2 Cor. 6. 16. ^b Col. 2. 8. ^c Rom. 1. 23. Isa. 44. 28. Psal. 102. 27. &c. ^d Rev. 1. 8. 1 Sam. 15. 29. Num. 23. 19. Mal. 3. 6. Rom. 11. 29. Jam. 1. 18. Penitentia cum de Deo enunciatur, non affectum in Deo, sed effectum Dei in hominibus significat. Alsted. ^e Isa. 44. 6. Jam. 5. 19. Dan. 6. 26. Heb. 12. Rev. 4. 8. Creaturae quaedam aeternae sunt à posteriori: à priori solus Deus est aeternus. Alsted. Lex Theol. cap. 2. Crea-

Creatures Derive their ^a Lives : So as that in Him, they live, move, breath, and have their being. And because only his Life differs not from his ^b Essence ; therefore God is said only to have Immortality, 1 Tim. 6. 16.

2. The Understanding, or Knowledge of God, is that whereby (by one pure Act) He most perfectly ^c knoweth in himself all things that ever were, are, or shall be : Yea, the Thoughts and Imaginations of Mens Hearts. This Knowledge of God is either General, by which God knoweth simply all things Eternally, the Good by himself, the Evil, by the Good opposite to it ; imposing to things Contingent, the Lot of Contingency, and to things Necessary, the Law of Necessity. And thus knowing all things in, and of himself, He is the Cause of all the Knowledge that is in all, both Men and Angels. Or Secondly, specially, call'd the Knowledge of Approbation, by which He particularly knoweth, and graciously acknowledgeth only his Elect for his own.

^d Understanding also contains the Wisdom of God, by which He most Wisely Created all

^a Act. 17. 25, 28. Act. 14. 15. Psal. 42. 2. Psal. 36. 19. Joh. 5. 26. Heb. 3. 12. ^b Hence it is that as God is call'd of the Hebrews *Eheie*, so likewise *Echete* : and as of the Grecians *ὁ αἰς* so also *ὁ ᾧ* and as of the Latines, *primum ens*, so also *primum vivens* ; for to be, and to live, is all one and the same in God. ^c 1 Kin. 8. 39. Psal. 44. 21. Psal. 39. 1, &c. Jer. 17. 10. & 20. 12. Luk. 16. 15. Act. 1. 24. Heb. 4. 12. Rom. 11. 33. & 16. 17. 1 Tim. 2. 19. Mat. 7. 13. ^d *Intellectus, scientia, & sapientia in Deo non distinguuntur. Tilen. Natura sapientia in homine est habitus intellectus impressus, qui de Deo dici non debet cujus intellectus est ipsa sapientia, Keckerm. Παρρη ιδωσ σιδε, & δαδ μετ & παρρη νοησε. Hel. lib. 3. 7. & ἡμπε. ap. Hence the Platonicks term God *ἐπεστω*, all-eye, seeing all*

things of nothing, in Number, Measure, and Weight, and still Ruleth and Disposeth them to serve his own most Holy Purpose and Glory.

3. The Will of God, is that, whereby of ^a necessity He willeth himself, as the Sovereign Good: And (by willing himself) willeth most ^b freely ^c all other good things, which are out of himself.

The Will of God, though in it self it be but One, as is his Essence; yet in respect of the diversity of Objects and Effects, it is call'd in the Scriptures by divers Names, as,

1. Love, whereby is meant God's eternal ^d good Will, whereby he ordaineth his Elect to be freely sav'd through Christ, and ^e bestoweth on them all necessary Graces for this Life, and that to come, ^f taking pleasure in their Persons and Services.
2. Justice ^g is God's constant Will, whereby he ^h recompenseth Men and Angels, according to their Works, ⁱ punishing the Impenitent.

^a 1 Tim. 2. 5. Rom. 9. 19. Ephes. 1. 5. ^b Deus voluntas sua cuncta constituit. Trism. in 4. Dial. Plin. Hinc Orpheus Deum vocat necessitatem, ratione sc. inferiorum, quod omnes ipsi parere cogantur. ^c Voluntas Dei semper impletur, aut a nobis, aut a nobis. De nobis impletur, sed tamen non implem eam, quando peccamus; a nobis impletur, quando bonum facimus. Aug. Ench. c. 100. Ro. 9. 11, 13. Jam. 1. 21. ^d 1 Joh. 1. c. 4. 5. 7. ^e Gen. 4. 4. ^f Norma justitię divini est Dei voluntas. Quia enim vult, ideo est justum; non quia justum ideo vult, Eph. 1. 11. ^g Rom. 2. 5. 2 Thes. 1. 6, & 1 Tim. 4. 8. Deut. 7. 9, 10. ^h Deus principium & finem & media rerum maium tenens, rectęque lineę incedens & vespere & diei divinię legis vindicem, simul ut quicquam Sui eius prætermisum est. Aritt. lib. de mundo.

tent according to their *deserts*, call'd the justice of his *Wrath*: and ^a *rewarding* the Faithful, according to his Promises, call'd the Justice of his *Grace*.

3. *Mercy*, which is ^b God's *meer Good Will*, and ready affection to forgive a Penitent Sinner, notwithstanding all his Sins and ill Deserts.

4. *Goodness*, ^c whereby God *willingly communiceth* his good with his Creatures: And because he communicates it freely, it is term'd *Grace*.

5. *Truth*, whereby ^d God willeth constantly those things that he willeth; effecting and performing all things, which he hath spoken, in his *appointed time*.

6. *Patience*, whereby God *willingly forbeareth* to punish the Wicked, so long as it may stand with his Justice, and until their ^e Sins be ripened.

*Ad pœnam tardus Deus est, ad præmia velox.
Sed pensare solet vi graviore moram.*

^a Rom. 9. 15, 16. Ezek. 16. 6. ^b Psal. 103. 8, &c. Tit. 3. 4. *Semper invenies Deum benigniorem quam te culpabiliorem.* Serm. 11. Bern. *Vindictæ gladium, misericordiæ oleo semper acuit.* Niceph. lib. 17. cap. 3. ^c Psal. 145. 7, 9, 16. Mar. 16. 17. *In creaturis multa inveniuntur bona, ergo Creator multo magis est bonus. Imò αὐτὸς ὁ θεός, ipsum bonum.* ^d Josh. 13. 14. Psal. 149. 6. Num. 23. 19. *Veritas est harmonia tum intellectus & verborum cum rebus, tum etiam rerum ipsarum cum Ideis in mente divina.* Keck. *Veritas Dei in verbis, fides Dei dicitur, quòd certò fiant, quæ ab ipso dicta sunt.* Item constantia, quia sententiã non mutat. Polon. ^e 2 Pet. 3. 9. Rom. 2. 4. Gen. 5. 16.

7. *Holiness*,^a whereby God's Nature is separated from all Prophaneness: and abhorreth all Filthiness: and so being wholly pure in himself, delighteth in the inward and outward Purity and Chastity of his Servants, which he infuseth into them.

8. *Anger*,^b whereby is meant God's most certain and just *Will in chastening the Elect*, and in revenging and punishing the *Reprobate* for the Injuries they offer to him and his chosen: And when God will punish with *rigour and severity*, then it is termed *Wrath*^c temporal to the Elect, ^d eternal to the Reprobates.

4. The *Power* of God, is that, whereby He^e can simply and freely do *whatsoever He will*, that is agreeable to his Nature; and whereby (as He hath made so) He still *Ruleth* Heaven and Earth, and all things therein. This Almighty Power of God, is either *Absolute*, by which He can will, and do more than He willeth or doth, *Matth. 3. 9. and 20. 53. Rom. 9. 18. Or Actual*, by which God doth indeed whatsoever He

^a 1 Pet. 1. 5. 1 Thess. 4. 3. Heb. 12. 14. Mar 15. 9. *Quanta sanctitas Dei, ad cujus aspectum sancti Angeli oculos pro sua celsitudine alii volantes clamant, Sanctus, Sanctus, Sanctus Jehovah Zabaoh! Ita. 6. 23.* ^b Psal. 106. 23, 29, 40, 41. Num. 25. 11. *Ira Dei non est aliud, quam voluntas puniendi.* Aug. 15. de civit. Dei, cap. 15. Ansel. lib. 7. cap. 6. *Cur Deus Hom. Furor & ira in Deo non passionem mentis, sed ultionis acerbiter notant.* Carth. in Apoc. 19. ^c 1 Cor. 19. 2. ^d 1 Thess. 1. 10. ^e Gen. 17. 1. Psal. 115. 3. Mat. 11. 26. Eph. 1. 11. Mat. 8. 2. *Deus potest omnia quæ contradictionem non implicant.* Aqu. 1. qu. 25. art. 3, 4. *Omnipotentia excludit omnes defectus, qui sunt impotentia, seu, posse evitari, meri, peccare, &c.*

will and hindreth whatsoever He will not have done, *Psaln 115. 3.*

5. *Majesty*, is that, by which God of his own *Absolute and Free Authority* ^a Reigneth and Ruleth, as *Lord and King*, over all *Creatures* visible, and invisible; having both the *Right* and *Propriety* in all things, as ^b *from whom*, and *for whom*, are all things; as also such a *plenitude of Power*, that He can Pardon the Offences of all whom He ^c *will have spared*; and *subdue* all his *Enemies*, whom He will have ^d *plagued* and destroyed, without being bound to *render* to any Creature a Reason of his doing; but making his own most Holy and Just Will, his only most Perfect and Eternal Law.

From all these *Attributes* ariseth *One*, which is God's Sovereign Blessedness or Perfection. *Blessedness* is that ^e *perfect* and unmeasurable Possession of *Joy* and *Glory*, which God hath in himself for ever; and is the Cause of all the Bliss and Perfection, that every Creature enjoys in its measure.

There are other *Attributes* figuratively and *improperly* ascribed unto God, in the Holy Scriptures, as by an *Anthropomorphosis*, the Members of a Man, *Eyes, Ears, Nostrils, Mouth, Hands, Feet, &c.*

^a 1 Chron. 29. 11, 12. 2 Sam. 7. 22. Rev. 5. 12, 13. ^b 1 Chr. 29. 14. *Hinc Deus dicitur αὐτοεξάρω.* ^c Rom. 9. 15. Joia 4. 11. ^d Luk. 19. 17. *Psaln 2. 9. Psalm 110. 1.* ^e *Deus est Schaddai, sive αὐτάρκης, non solum quia ipse nihil desiderat, sed etiam quia nihil in eo desiderari potest. Creaturas fecit perfectas in suo quasque genere, ergo ipse perfectissimus est in se & per se.* Scal. Exerc. 146. Sect. 2. Mark 14. 61. Act. 17. 25. Rom. 11. 35, 36. 1 Tim. 6. 15. Mat. 25. 34. Jam. 1. 17.

Or the Senses and Actions of a Man, as *Seeing, Hearing, Smelling, Working, Walking, Striking, &c.* By an *Anthropopatheia*, the Affections and Passions of a Man, as *Gladness, Grief, Joy, Sorrow, Love, Hatred, &c.* Or by an *Analogie*, as when He is Named a *Lion, a Rock, a Tower, a Buckler, &c.* Whose signification every † *Commentary* will express.

Of all these Attributes, we must hold these general Rules.

NO Attribute can sufficiently express the *Essence* of God, because it is Infinite and Ineffable.

Whatsoever therefore is spoken of *G O D*, is not *G O D*; but serveth rather to help our weak Understanding, to conceive in our Reason, and to utter in our Speech the *Majesty* of his Divine Nature, so far as He hath vouchsafed to reveal himself unto us in his Word.

2. ^a All the Attributes of God belong to every of the *Three Persons*, as well as to the *Essence* it self, with the limitations of a Personal Propriety. As the *Mercy* of the *Father*, is *Mercy begetting*; the *Mercy* of the *Son* is *Mercy begotten*; the *Mercy* of the *Holy Ghost* is *Mercy proceeding*, and so of the rest.

3. The *Essential Attributes* of God differ not from his *Essence*, because they are so in the *Essence*, that they are the very *Essence* it self.

† See Mr. *Wilson's Dictionary* of the Bible, most profitable for this purpose. *a* *Attributa omnia, propter ðíñs των τριών, singulis divinitatis personis competunt.*

* In

* In God therefore there is nothing which is not either *his Essence* or *Person*.

4. The *Essential Attributes* of God differ not *Essentially* or *Really* one from another (because whatsoever is in God, is *one most simple Essence*, and One admits no division) but only in our *Reason* and *Understanding*, which being not able to know Earthly things by one *simple Act*, without the help of many distinct *Acts*, must of necessity have the help of many distinct *Acts* to know the Incomprehensible GOD. Therefore (to speak properly) there are *not in God many Attributes*, but † *One only*, which is nothing else but the *Divine Essence* it self, by what *Attributes* soever you call it. But in respect of our *Reason*, they are said to be *so many different Attributes*; for our *Understanding* conceives by the Name of ^a *Mercy*, a thing differing from that which is call'd *Justice*. The *Essential Attributes* of God are not therefore *Really* separate.

5. The *Essential Attributes* of God are not *Parts* or *Qualities* of the *Divine Essence*, nor ^b *Accidents* in the *Essence*, nor a *Subject*; but the very ^c *whole and entire Essence* of God. So that every such *Attribute* is not *aliud & aliud*, another

* In Deo nihil est, quod non sit ipse Deus. Zanch. † Omnia in divinis sunt unum, ibi non obviat relationis oppositio. ^a Attributa Dei omnia ita in ipso sunt: ut sint ipsum: ita insunt ut nihil antecedit nihil subsequatur, sed ex intellectione nostrâ (quæ tanquam umbra illis est) alia aliis prius animo comprehenduntur. Scal. Ex. 365. Sect. 6. ^b Quæ de Deo dicuntur, *ὑποκειμένης* Relatione ad creaturas & sic secundum accidens, non exprimeant mutationem in divinâ essentiâ, sed in creaturis factam. Negantur ergo de Deo accidentia realia, non autem prædicam accidentalia. ^c Omnia quæ in Deo sunt, ita insunt, ut sint ipse Deus.

and another thing, but one and the same thing. There are therefore no *Quantities* in God by which He may be said to be *so much*, and *so much*; nor *Quantities* by which He may be said to be *such* and *such*: But ^a whatsoever God is, He is *such* and the same by his *Essence*. By his *Essence* He is *Wise*, and therefore *Wisdom* it self: By his *Essence* He is *Good*, and therefore *Goodness* it self: By his *Essence* He is *Merciful*, and therefore *Mercy* it self: By his *Essence* He is *Just*, and therefore *Justice* it self, &c. In a Word, God is *Great* without *Quantity*; *Good*, *True*, and *Just*, without *Quality*; *Merciful* without *Passion*; an *Act* without *Motion*; every where *Present* without *Sight*; without *Time*, the *First*, and the *Last*: The Lord of all *Creatures*, from whom all ^b receive themselves, and all the *Good* they have; yet neither needeth nor receiveth He any encrease of *Goodness* or *Happiness* from any other.

This is the plain *Description* of God so far as He has revealed himself to us in his Word.

This *Doctrine* (of all other) every true *Practitioner of Piety* must competently know, and necessarily believe, for *Four special Uses*.

1. That we may discern our true and onely God, from all false *Gods* and *Idols*; for the *Description* of God is properly ^c known only to his *Church*, in whom He has thus graciously manifested himself.

2. To possess our Hearts with a greater *Awe*

^a *Essentia Divina identificat sibi omnia quæ sunt in divinis.* Biel. sup. 1. Sent. d. 1. q. 5. ^b *Exhibet omnia, accipit nihil.* Idem igitur bonum est Deus ipse semper. Trif. Serm. 2. Plin. ^c *Psalm. 147. 19, 20. Jer. 10. 25.*

of his Majesty, whilst we Admire Him for his *Simpleness* and *Infiniteness*; Adore him for his *Unmeasurable*ness, *Unchangeableness*, and *Eternity*; seek Wisdom from his *Understanding* and *Knowledge*; submit our selves to his blessed Will and Pleasure, Love him for his Love, Mercy, Goodness, and Patience; Trust to his Word because of his Truth; Fear him for his Power, Justice, and Anger; Reverence him for his Holiness, and Praise him for his Blessedness, and to depend all our Life on Him, who is the only Author of our Life, Being, and all the good things we have.

3. To stir us up to imitate the Divine Spirit in his Holy Attributes: and to bear (in some measure) the Image of his Wisdom, Love, Goodness, Justice, Mercy, Truth, Patience, Zeal, and Anger against Sin, that we may be wise, loving, just, merciful, true, patient, and zealous, as our God is.

4. Lastly, That we may in our Prayers and Meditations, conceive aright of his Divine Majesty, and not according to those gross and blasphemous Imaginations which naturally arise in Mens Brains: As when they conceive God to be like an Old Man sitting in a Chair; and the Blessed Trinity to be like that Tripartite Idol, which Papists have Painted in their Church-Windows.

When therefore thou art to Pray unto God, let thine Heart speak unto him, as to that ^a Eternal, ^b Infinite, ^c Almighty, ^d Holy, ^e Wise, ^f Just, ^g Merciful, ^h Spirit, and most ⁱ Perfect,

^a Psal. 90.2. ^b 1 King. 8.27. ^c Gen. 17.1. Job 15.25.
^d Isa. 6.3. ^e Rev. 4.8. & 15. 4. ^f Rom. 11.33. & 16.17.
Deut. 31.4. Psal. 145.17. ^g Psalm 190. 13. & 145. 8, 9.
^h Joh. 4.24. ⁱ Deut. 32. 4.

^k indivisible Essence of Three several Persons, Father, Son, and Holy Ghost; who ^l being present in all Places, ^m Ruleth Heaven and Earth, understandeth ⁿ all Mens Hearts, knoweth all Mens miseries, and is only able to bestow on us all Graces which we want, and to deliver all penitent Sinners, who with faithful Hearts seek (for Christ's sake) his help out of all their Afflictions and Troubles whatsoever.

The ignorance of this true knowledge of God, maketh many to make an Idol of the True God, and is the only cause why so many do profess all other Parts of God's Worship and Religion, with so much Irreverence and Hypocrisie: Whereas if they did truly know God, they durst not but come to his Holy Service, and coming, serve him with fear and reverence; for so far doth a Man fear God, as he knows him; and then doth a Man truly know God, when he joins Practice to Speculation: And that is,

First, When a Man doth so acknowledg and Celebrate God's Majesty, as He hath reveal'd himself in his Word.

Secondly, When from the true and lively Sense of God's Attributes, there is bred in a Man's Heart a Love, Awe, and Confidence in God; for, saith God himself, *If I be a Father, where is my honour? If I be a Lord, where is my fear?* ^o O taste and see, that the Lord is Good, saith David. He that hath not by Experience tasted his Goodness, knoweth not how good He is. ^p He (saith John) that saith he knoweth God, and keepeth not his Commandments, is a lyer, and the truth is not in him, So far there-

^k 1 John 5. 7. Mat. 3. 16. Mat. 28. 19. 2 Cor. 13. 14.
^l 1 King. 8. 27. Jer. 23. 24. ^m Dan. 4. 23. ⁿ 1 Kin.
 8. 30. Jer. 17. 10. Acts 2. 24. ^o Psal. 34. 9. ^p 1 John. 2. 4.
 fore

fore as we *imitate God* in his *Goodness, Love, Justice, Mercy, Patience*, and other *Attributes*, so far do we know him.

Thirdly, When with inward groans, and the serious desires of our Hearts, we long to attain to the perfect and plenary knowledge of his Majesty in the Life which is to come.

Lastly, This discovers how few there are who do truly know God; for no Man knoweth God, *but he that loveth him*; and how can a Man chuse but love him, being the *Sovereign Good*, if he know him; seeing the *Nature of God is to enamour with the Love of his Goodness*? And whosoever loveth any thing more than God, is not worthy of God: And such is every one, who settles the love and rest of his Heart upon any thing besides God. If therefore thou dost believe that God is *Almighty*, why dost thou fear *Devils and Enemies*, and not confidently trust in God, and crave his help in all thy troubles and dangers? If thou believest that God is *Infinite*, how darcest thou provoke him to *Anger*? If thou believest that God is *Simple*, with what Heart canst thou *dissemble*, and play the *Hypocrite*? If thou believest that God is the *Sovereign Good*, why is not thy Heart more settled upon him than on all worldly good? If thou dost indeed believe that God is a *Just Judge*, how darcest thou live so securely in sin, without Repentance? If thou dost truly believe that God is *Most Wise*, why dost thou not refer the Events of *Crosses and Disgraces* unto him, who knows how to ** turn all things to the best to them that love him*? If thou art persuaded

* Rom. 8. 28.

that *God is True*, why dost thou doubt of his Promises? And if thou believest that *God is Beauty*, and ^a *Perfection* it self, why dost not thou make him alone the chief end of all thy Affections and Desires? For if thou lovest Beauty, He is most Fair; if thou desirest Riches, He is most Wealthy; if thou seekest Wisdom, He is most Wise. Whatsoever Excellency thou hast seen in any Creature, it is nothing but a *sparkle* of that which is in *infinite* ^b *Perfection* in God: And when in Heaven we shall have an *immediate Communion* with God, we shall have them all perfectly in him *communicated* unto us. Briefly in all Goodness, He is *all in all*. ^c Love that one Good God, and thou shalt love him in whom all the *good of Goodness* consisteth. He that would therefore attain to the Saving Knowledge of God, must learn to know him by *Love*. For *God is Love*, and ^d the *knowledge of the Love of God passeth all knowledge*. For all knowledge, besides to know ^e how to Love God, and to Serve him only, is nothing, upon Solomon's credit, but ^f *vanity of vanities, and vexation of spirit*.

Kindle therefore, O my ^g *Lady*, nay rather, O my *Lord Charity*, the Love of thy self in my Soul especially, seeing it was thy good pleasure, that being ^h reconcil'd by the Blood of Christ, I should be brought by the knowledge of thy Grace,

^a Si te habeam solum, saue ruat arduus aether, tellus rupta suo diffiliatque loco. ^b Creatura omnia perfectius sunt in Deo quam in seipsis, Dion. de Divin. c. 8. ^c Ama unum illud bonum in quo omne bonum est, & sufficit, Ansel. in Prof. c. 25. ^d Eph. 1. 19. 1 John 4. ^e Rem. de im. Christ. c. 1. ^f Eccles. 1. 17. ^g Domina immo dominus charitas, Bern. ^h Rom. 5. 9, 10. John 17. 3, 22. 1 Cor. 15. 3.

to the Communion of thy Glory, wherein only consists my *Sovereign Good* and Happiness for ever.

Thus by the light of his own Word we have seen the *Back-parts* of J E H O V A H *Elohim*, the Eternal Trinity, whom to believe is saving Faith and Verity, and unto whom from all Creatures in Heaven and Earth be all Praise, Dominion, and Glory, for ever, Amen.

Thus far of the Knowledge of God; now of the Knowledge of Man's self. And first of the State of his Misery and Corruption, without Renovation by Christ.

Meditations of the Misery of a Man not reconcil'd to God in Christ.

O Wretched Man! where shall I begin to describe thine endless Misery? who are Condemned as soon as *Conceived*; * and adjudged to *Eternal Death*, before thou wast Born to a Temporal Life. A beginning indeed I find, but no end of thy Miseries. For when *Adam* and *Eve* being Created after God's own Image, and placed in *Paradise*, that they and their Posterity might live in a blessed State of Life Immortal, having Dominion over all *Earthly* Creatures, and only restrained from the *Fruit of one Tree*, as a sign of their subjection to the *Almighty Creator*, tho' God forbid them this one small thing under the penalty of *Eternal Death*; yet they believed the *Devil's Word* before the *Word of God*, making God (as much as in them lay) a *Lyer*. And so being *unthankful* for all the Benefits which God bestow'd on them, they became *male-content* with their present State,

* *Damnatus antequam natus. Aug.*

as if God had dealt *enviously* or *niggardly* with them, and believ'd that the *Devil* would make them partakers of far more glorious things than ever God had bestowed upon them; and in their Pride they fell into *High Treason* against the most *High*, and disdaining to be God's Subjects, they affected blasphemously to be *Gods themselves*, Equals unto God. Hence till they repented (losing *God's Image*) they beame like unto the *Devil*; and so all their *Posterity*, as a *traiterous brood*, (whilst they remain *impenitent* like thee) are subject in this Life to all *curst miseries*, and in the Life to come, to the *everlasting fire* prepared for the Devil and his Angels.

Lay then aside for a while thy *doting Vanities* and take a view with me of thy *doleful Miseries* which duly surveyed, I doubt not but that thou wilt conclude, That it is far better never to have *Nature's Being*, than not to be by Grace a Practitioner of *Religious Piety*.

Consider therefore thy Misery. 1. In thy Life. 2. In thy Death. 3. After Death. In thy Life.

1. The Miseries accompanying thy Body.

2. The Miseries which deform thy Soul.

In thy Death, The Miseries which shall oppress thy Body and Soul.

After Death, The Miseries which over-whelm both Body and Soul together in Hell.

And first let us take a view of those Miseries which accompany the Body, according to the Four Ages of thy Life.

1. Infancy. 2. Youth. 3. Manhood. 4. Old Age.

Medita

Meditations of the Miseries of Infancy.

WHAT wast thou, being an *Infant*, but a *Brute*, having the shape of a Man? Was not thy Body conceived in the *heat of Lust*, the secret of *shame*, and *stain of Original sin*? And thus wast thou cast naked upon the Earth, all embrewed in the *blood of filthiness*; (*filthy* indeed, when the Son of God, who disdain'd not to take on him Man's *Nature* and the *Infirmities* thereof; yet thought it unbecoming his Holiness to be conceived after the sinful manner of Man's Conception) so that thy Mother was ashamed to let thee know the manner thereof, What cause then hast thou to boast of thy *Birth*, which was a cursed Pain to thy Mother, and to thy self the entrance into a *troublesome Life*? The greatness of which *Miseries*, because thou couldst not utter in Words, thou didst express (as well as thou couldst) in weeping Tears.

2. *Meditations of the Miseries of Youth.*

WHat is *Youth*, but an untamed *Beast*; all whose *Actions* are *rash* and *rude*, not capable of good Counsel when it is given, and *Ape-like*, delighting in nothing but in *Toys* and *Babies*? Therefore thou no sooner begandest to have a little *strength* and *discretion*, but forthwith thou wast kept under the Rod, and fear of Parents and Masters; as if thou hadst been Born to live under the *Discipline* of others, rather than at the *Disposition* of thy own will. No tired Horse was ever more willing to be rid of his *Burden*, then thou wast to get out of the servile State of this *Bondage*. A State not worthy the Description.

3. *Medi-*

3. Meditations of the Miseries of Manhood.

WHAT is Man's Estate, but a Sea, wherein (as Waves) one trouble ariseth in the neck of another; the latter worse than the former: No sooner didst thou enter into the Affairs of this World, but thou wast inwrapped about with a cloud of miseries. Thy flesh provokes thee to lust, the world allures thee to pleasures, and the Devil tempts thee to all kind of sins; fears of Enemies affright thee, suits in Law do vex thee, wrongs of ill Neighbours do oppress thee, cares for Wife and Children do consume thee, and disquietness betwixt open Foes and false Friends do in a manner confound thee: Sin stings thee within: Satan lays snares before thee: Conscience of Sins past doggeth behind thee. Now Adversity on the left-hand, frets thee, anon Prosperity on the right-hand flatters thee: Over thy head GOD's vengeance due to thy sin, is ready to fall upon thee; and under thy feet Hell's mouth is ready to swallow thee up. And in this miserable estate whither wilt thou go for rest and comfort? The House is full of Cares, the Field full of toil, the Country of Rudeness, the City of Factions, the Court of Envy, the Church of Sects, the Sea of Pyrates, the Land of Robbers. Or in what state wilt thou live? Seeing Wealth is envied, and Poverty contemned; Wit is distrusted, and Simplicity is derided; Superstition is mocked, and Religion is suspected; Vice is advanced, and Vertue is disgraced. O with what a body of sin art thou compassed about in a World of Wickedness? What are thine Eyes but Windows to behold Vanities? What are thine Ears but Flood-gates to let in the streams of Iniquity? What are thy Senses, but matches to give Fire to thy Lusts?

What

What is thine *Heart* but the *Anvil*, whereon Satan has forged the ugly shape of all lewd Affections? Art thou Nobly descended, thou must put thy self in peril of *Foreign Wars*, to get the Reputation of *earthly honour*; oft times hazard thy *Life* in a desperate Combate, to avoid the aspersions of a Coward. Art thou born in mean Estate? Lord! what Pains and Drudgery must thou endure at Home and Abroad to get Maintenance? And all perhaps scarce sufficient to serve thy necessity, and when (after much service and labour) a Man has got something, how little *certainty* is there in that which is gotten? Seeing thou seest by *Daily Experience*, that he who was *Rich* yesterday, is to Day a *Begger*; he that Yesterday was in *health*, to Day is *sick*; he that Yesterday was *merry* and *laughed*, has cause to Day to *mourn* and *weep*; he that Yesterday was in *favour*, to Day is in *disgrace*; and he who Yesterday was *alive*, to Day is *dead*: And thou knowest not how soon, nor in what manner thou shalt Die thy self. And who can enumerate the Losses, Crosses, Grievs, Disgraces, Sickneses and Calamities, which are incident to sinful Man? To speak nothing of the *Death* of *Friends* and *Children*, which oft-times seems to be unto us far more bitter than present Death it self.

Meditations of the Miseries of Old Age.

WHAT is *Old Age*, but the receptacle of all *Miladies*? For if thy Lot be to draw thy Days to a long Date, in comes old bald-headed Age, stooping under *dotage*, with his *wrinkled face*, *rotted teeth*, and *sinking breath*; *teasty* with choler, *wither'd* with dryness, *dima'd* with blindness,

obscur'd

obscur'd with deafness, over-whelm'd with sickness, and bowed together with weakness, having no use of any Sense but that of Pain; which so racketh every Member of his Body, that it never eases him of Grief till it has thrown him down to his Grave.

Thus far of the *miseries* which accompany the Body. Now of the *miseries* which accompany chiefly the Soul in this Life.

*Meditations of the Miseries of the Soul
in this Life.*

THE *Misery* of thy Soul will more evidently appear, if thou wilt but consider.

1. The *felicity* she has lost.
2. The *misery* which she has pull'd upon herself by Sin.

1. The *felicity* lost, was First the Fruition of the Image of God, whereby the Soul was like unto God in ^a *knowledge*, enabling her perfectly to understand ^b *the revealed Will of God*. Secondly *True Holiness*, by which she was free from all prophane *Error*. Thirdly, *Righteousness*, whereby she was able to incline all her natural *Powers*, and to frame uprightly all her *Actions*, proceeding from those *Powers*: With the loss of this *Divine Image* she lost the *Love of God*, and the blessed *Communion* which she had with his *Majesty*, where consisteth her *Life* and *Happiness*. If the loss of *Earthly Riches* vex thee so much, how should the loss of this *Divine Treasure* perplex thee much more?

^a Col. 3. 10. ^b Rom. 12. 2.

2. The Misery, which she pull'd upon *her self*, consists in two things :

1. *Sinfulness.* 2. *Cursedness.*

1. *Sinfulness* is an universal Corruption, both of Her *Nature* and *Action* ; for her ^a *Nature* is infected with a *proneness* to every sin continually, The ^b *Mind* is stuffed with Vanity, the ^c *Understanding* is darkned with *Ignorance*, the ^d *Will* affecteth nothing but vile and *vain things* : All her ^e *Actions* are *evil* ; yea, this Deformity is so *violent*, that oftentimes in the Regenerate Soul the *Appetite* will not obey the Government of *Reason*, and the *Will* wandreth after, and yields consent to sinful motions. How great then is the violence of the *Appetite* and *Will* in the *Reprobate Soul*, which still remains in her Natural Corruption ! Hence it is, that thy wretched *Soul* is so deformed with *Sin*, defiled with *Lust*, polluted with *Filthiness*, outraged with *Passions*, over-carried with *Affections*, pining with *Envy*, over-charged with *Gluttony*, surfeited with *Drunkenness*, boiling with *Revenge*, transported with *Rage*, and the Glorious Image of God transformed into the ugly shape of the ^f *Devil*, so far as it once ^g *repented the Lord that he ever made Man*.

From the former flows the other part, of the *Soul's Miseries*, called ^b *Cursedness*, whereof there are two Degrees.

1. *In part.* 2. *In fulness thereof.*

1. *Cursedness in part* is that which is inflicted upon the Soul in *Life* and *Death*, and is common to her with the Body.

^a Ephes. 2. 3. Gen. 6. 5. ^b Rom. 12. 2. Ephes. 4. 17.
^c 1 Cor. 2. 14. ^d Phil. 2. 3. ^e Rom. 3. 12. ^f Joh. 8. 44.
^g Gen. 6. 6. ^h Deut. 27. 36. Gal. 3. 10. Psal. 119. 21.

The *Cursedness* of the Soul in *Life* is the *wrath* of God, which lieth upon such a Creature so far, as that all things, not only *Calamities*, but also *very* ^a *Blessings*, and ^b *Graces*, turn to ruin. ^c *Terror of Conscience* drives him from God and his Service, that he dares not come to his Presence and Ordinances; but is ^d given up to the ^e *slavery* of *Satan*, and to his own *Lusts*, and vile *Affections*.

This is the *Cursedness* of the Soul in *Life*: Now follows the *Cursedness* of the Soul and Body in *Death*.

*Meditations of the Misery of the Body
and Soul in Death.*

After that the *Aged Man* has conflicted with long Sickness, and having endur'd the brunt of *Pain*, should now expect some Ease, in coming to *Death* (*Nature's Slaughter-man*, *God's Curse*, and *Hell's Purveyor*) and looks the *Old Man* grim, and black in the Face; and neither pitying his *Age*, nor regarding his long endured *Dolours*, will not be hired to *forbear* either for *Silver* or *Gold*; nay, he will not take, to spare his *Life*, ^e *Skin for Skin*, and all that the *Old Man* has, but batters all the principal Parts of his *Body*, and Arrests him to appear before the *Terrible Judge*.

And as thinking that the *Old Man* will not dispatch to go with him fast enough, Lord! how many darts of *Calamities* doth he shoot through him, *Stiches*, *Aches*, *Cramps*, *Fevers*, *Obstructions*, *Rheums*, *Flegm*, *Cholick*, *Stone*, *Wind*, &c.

O what a ghastly sight it is, to see him then in

^a Rom. 2. 4, 5. Jer. 28. 13. ^b Isa. 28. 13. ^c Gen. 3. 8, 10. & 4. 14. Heb. 2. 15. ^d Rom. 1. 21, 24, 26. ^e Eph. 2. 2. Col. 1. 13. ^f Job 1.

his Bed, when Death has given him his mortal Wound ! what a cold Sweat over-runs all his Body ! what a trembling possesseth all his members ! The Head shooteth, the Face waxeth pale, the Nose black, the neither Jaw-bone hangeth down, the Eye-strings break, the Tongue faltereth, the Breath shortneth and smelleth earthly, the Throat rattleth, and at every Gasp the Heart-strings are ready to break asunder.

Now the miserable Soul sensibly perceiveth her Earthly Body to begin to Die : For as toward the Dissolution of the Universal Frame of the great World, the Sun shall be turned into Darkness, the Moon into Blood, and the Stars shall fall from Heaven, the Air shall be full of Storms, and flashing Meteors, the Earth shall tremble, and the Sea shall roar, and Mens Hearts shall faint for fear, expecting the end of such sorrowful beginnings : So toward the dissolution of Man (which is the little World) his Eyes, which are the Sun and Moon, lose their light, and see nothing but the blood-guiltiness of Sin : The rest of the Senses, as lesser Stars, do one after another fail and fall, his Mind, Reason and Memory, as Heavenly Powers of his Soul, are shaken with fearful Storms of Despair, and fierce flashing of Hell-fire ; his earthly Body beginneth to shake and tremble, and the Humours, like an over-flowing Sea, roar and rattle in his Throat, still expecting the wofull End of these dreadful Beginnings.

Whilst he is thus summoned to appear at the Great Assizes of God's Judgment, behold a Quarter-Sessions, and Goal-Delivery, is held within himself, where Reason sits as Judge, the Devil puts in a Bill of Indictment, as large as that Book of Zecha-

ry, ^a wherein are alledged all *thy evil Deeds* that ever thou hast committed, and all the good Deeds that ever thou hast omitted, and all the *Curses and Judgments* that are due to every sin. Thine own *Conscience* shall accuse thee, and thy *Memory* shall give bitter Evidence, and *Death* stands at the Bar ready, as a cruel Executioner, to dispatch thee: ^b thou shalt thus condemn thy self, how shalt thou escape the *Just Condemnation* of God, who knoweth all thy misdeeds better than thy self? Fain would thou put out of thy mind the remembrance, of thy wicked deeds that trouble thee: But they shall fasten into thy remembrance, and they will not be put away, but cry unto thee, *We are thy works, we will follow thee*: And whilst thy Soul is thus within, out of peace and order, thy Children, Wife and Friends, trouble thee as fast, to have thee put thy goods in order; some crying, some craving, some pitying, some chearing; all like *Flesh-flies*, hovering to make thy sorrows more sorrowful. ^c Now the Devil, who are come from Hell to fetch away thy Soul, begin to appear to her, and wait, as soon as she cometh forth to take her and carry her away. Stay she would within, but that the flesh the Body begin by degrees to Die, and ready, like a ruinous House, to fall upon her Head. Fearful she is to come forth, because of those *Hell-bound*s which wait for her coming. O she that spent so many Days and Nights in vain and idle Pastimes, would now give the whole World, if she had it, for a Hour's day, that she might have space to repent and reconcile her self unto God. But it cannot be, because her Body which join'd with her in the

^a Zech. 5. 2. ^b Ezech. 2. 10. ^c 1 John 3. 20. ^d Luk. 12. 21.

Actions of sin is altogether now unfit to joyn with her in the exercise of Repentance, and Repentance must be of the whole Man.

Now she seeth that all her Pleasures are gone as if they had never been; and that but only Torments remain, which never shall have an end of being. Who can sufficiently express her remorse for her sins past, her anguish for her present Misery, and her terror for her Torments to come?

In this Extremity she looketh every where for help, and findeth her self every way helpless. * Thus in her greatest Misery (desirous to hear the least word of comfort) she directs this, or the like Speech unto her Eyes: *O Eyes*, who in times past were so quick-sighted, can ye see no Comfort, nor any way how I might escape this dreadful Danger? But the *Eye-lids* are broken, they cannot see the Candle that burneth before them, nor discern whether it be Day or Night.

The Soul (finding no comfort in the Eyes) speaketh to the Ears: *O Ears*, who were wont to recreate your selves, with hearing new pleasant Discourses, and Musick's sweetest Harmony, can you hear any News or Tidings of the least Comfort for me? The Ears are either so deaf, that they cannot hear at all, or the sense of hearing is grown so weak, that it cannot endure to hear his dearest friends to speak. And why should those Ears hear any tidings of Joy in Death, who could never abide to hear the glad tidings of the Gospel in this Life? The Ear can minister no Comfort.

Then she intimates her grief unto the Tongue: *O Tongue*, who wast wont to brag it out with the

* Prosopopœia.

bravest, where are now thy big and daring words? now in my greatest need) canst thou *speak* nothing in thy *defence*? Canst thou neither *dare* these Enemies with *threatning words*, nor *entreat* them with *fair Speeches*? Alas, the *Tongue* two days ago lay *speechless*! It cannot in his greatest extremity either *call for a little Drink*, or *desire* a Friend to take away with his Finger the *Flegm* that is ready to choak him.

Finding here no *hope of help*, she speaks unto the *Feet*; Where are ye, O *Feet*, which sometime were so nimble in *running*, can you carry me now where out of this dangerous place? the *Feet* are stone-dead already: If they be not *stirred*, they cannot *stir*.

Then she directs her Speech unto her *Hands*: O *Hands*, who have been so often approv'd for *Mankind*, in *Peace* and *War*, and wherewith I have so often defended my self, and offended my Foes; never had I more need than now. *Death* looks me *grim* in the Face, and kills me: *Hellish Fiends* wait about my Bed to devour me: Help now, or I perish for ever. Alas, the *Hands* are so weak, and do so tremble, that they cannot reach to the *Mouth* a Spoonful of Supping to relieve languishing Nature.

The wretched Soul seeing her self thus *desolate* and altogether destitute of Friends, Help, and Comfort, and knowing that within an *Hour* she must be in *everlasting pains*, retires her self to the *Heart* (which of all Members is *primum vivens*, and *ultimum moriens*) from whence she makes this *doleful lamentation* with her self.

* The doleful Lamentation of the Reprobate Soul at the point of Death. 2 Sam. 22. 5.

* O miserable Caitiff that I am! How do the sorrows of Death

compass

compass me! How do the floods of Belial make me afraid! Now have indeed the snares both of the first and second death overtaken me at once. O how suddenly has Death stollen upon me with insensible degrees! like the Sun which the Eye perceives not to move, though it be most swift of motion. How doth Death wreak on me his spite without pity! The God of Mercy hath utterly forsaken me; and the Devil, who knows no Mercy, waits for to take me. How often have I been warned of this *doleful Day* by the faithful Preachers of God's Word, and I made but a Jest thereof? What profit have I now of all my *Pride, fine House, and brave Apparel*? What's become of the *sweet Relish* of all my *delicious Fare*? all the *worldly Goods* which I so carefully gathered, would I now give for a good Conscience, which I so carelessly neglected! And what Joy remains now of all my former *fleshy Pleasures*, wherein I placed my chief delight? those *foolish Pleasures*, were but deceitful Dreams, and now they are past, like vanishing shadows; but to think of those *Eternal Pains*, which I must endure for those short Pleasures, pains me as Hell before I enter into Hell. Yet justly I confess, as I have deserved, I am served, that being made after God's Image, a reasonable Soul, able to judge of mine own Estate and having Mercy so often offer'd, and I intreated to receive it; I neglected God's Grace and prefer'd the Pleasures of Sin before the Religious care of pleasing God; lewdly spending my short time without considering what *Accounts* I should make at my last End. And now all the Pleasures of my Life, being put together, countervail not the least part of my present Pains: My Joys were but no-

mentany, and gone before I could scarce enjoy them: My *Miseries* are *Eternal*, and never shall know end. O that I had spent the *Hours* that consum'd in *Carding*, *Dicing*, *Playing*, and other *vile Exercises*, in reading the *Scriptures*, in hearing *Sermons*, in receiving the *Communion*, in weeping for my *Sins*, in *Fasting*, *Watching*, *Praying*, and preparing my *Soul*, that I might have now departed in the *assured Hope* of *Everlasting Salvation*! O that I were now to begin my *Life* again, how would I condemn the *world*, and the *vanities* thereof! How religiously, and purely would I lead my *Life*! How would I frequent the *Church*, and sanctifie the *Lord's Day*! If *Satan* should offer me all the *Treasures*, *Pleasures*, and *Promotions* of this *World*, he should never intice me to forget these *Terrors* of this dreadful *Hour*. But, O corrupt *Carneys* and *sinning Carrion*! How hath the *Devil* deluded us, and how have we *served* and *deceived* each other, and pull'd swift *Damnation* upon us both! Now is my Case more miserable than the *Beast* that perishes in a *Ditch*: For I must go to *answer* before the *Judgment-seat* of the *Righteous Judge* of *Heaven* and *Earth*, where I shall have none to speak for me, and these wicked *Fiends*, who are privy to all my *evil deeds*, will accuse me, and I cannot excuse my self. My own heart already condemns me, I must needs therefore be *damm'd* before his *Judgment-seat*; and from thence be carried by these *Infernal Fiends*, into that horrible *Prison* of *endless Torments* and *utter Darknes*, where I shall never more see *light*, that first most excellent thing that *God* made. I who gloried heretofore in being a *Libertine*, am now inclosed in the very *Claws* of *Satan*, as the trembling *Partridge* is within the griping

gripping talons of the ravenous Faulcon. Where shall I lodge to night, and who shall be my Companions? O horror to think! O grief to consider! O cursed be the day wherein I was born, and let not the day wherein my Mother bare me be blessed. Cursed be the Man that shewed my Father, saying, A Child is born unto thee, and comforted him. Cursed be that Man, because he slew me not. O that my Mother might have been my Grave, or her Womb a perpetual Conception! How is it that I came forth of the Womb to endure these hellish sorrows! And that my days should thus end with eternal shame? Cursed be the day that I was first united to so lewd a body: O that I had but so much favour, as that I might never see thee more! Our parting is bitter and doleful, but our meeting again, to receive at that dreadful Day, the fulness of our deserved vengeance, will be far more terrible and intolerable. But what mean I thus (by too late Lamentation) to seek to prolong time? My last hour is come, I hear the heart-strings break; this filthy house of clay falls on my Head, here is neither hope, help, nor place of any longer abiding. And must I needs be gone? thou filthy Carcass; O filthy Carcass, with fare ill, fare well, I leave thee. And so all trembling she cometh forth; and forthwith is seized upon by Infernal Fiends, who carry her with a violence, torrenti simili, to the bottomless Lake that burneth with fire and brimstone, where she is kept as a Prisoner, in Torments, till the general Judgment of the great Day.*

The loathsome Carcass is afterwards laid in the Grave. In which action, for the most part, the

* Rev. 21. 8. Jude 5. 6. 1 Pet. 3. 19.

dead bury the dead; that is they who are dead in sin, bury them who are dead for sin. And thus the godleß and unregenerate worldling, who made Earth his Paradise, his Belly his God, his Lust his Law: as in his life he sowed vanity, so he is now dead, and reapeth misery. In his prosperity he neglected to serve God; in his adversity God refuseth to save him: And the Devil whom he long serv'd, now at length pays him his wages. Detestable was his life, damnable his death: The Devil hath his Soul, the Grave hath his Carcass; in which Pit of Corruption, Den of Death, and Dungeon of Sorrow, let us leave the miserable Cairiff, rotting with his mouth full of Earth, his Belly full of Worms, and his Carcass full of Stench; expecting a fearful Resurrection when it shall be re-united with the Soul, that as they sinned together, so they may be eternally tormented together.

Thus far the Miseries of the Soul and Body in Death, which is but Cursedness in part: Now follows the fulness of Cursedness, which is the Misery of the Soul and Body after Death.

*Meditations of the Misery of Man after Death,
which is the fulness of Cursedness.*

THE fulness of Cursedness (when it falls upon a Creature, not able to bear the brunt thereof) presseth him down to that bottomless^a deep of the endless^b Wrath of Almighty God, which is call'd the^c Damnation of Hell. This fulness of Cursedness is either particular or general.

Particular, is that which in a less measure of fulness lighteth upon the^d Soul immediately as

^a Luke 8.28. & 16.23. ^b 1 Theß. 1.10. ^c Mat. 23.33
^d Luke 16.22, 23. 1 Pet. 3. 19. Jude verse 6, 7.

soon as she is separated from the Body. For, in the very instant of Dissolution, she is in the Sight and Presence of God. For when she ceaseth to see with the organ of *fleshy Eyes*, she seeth after a *spiritual manner*; like *Stephen*, who ^a saw the glory of God, and *Jesus standing at his Right Hand*: Or as a Man, who being *born blind*, and *miraculously* restored to his *sight* should see the Sun, which he never saw before. And thereby the testimony of her own *Conscience*, *Christ* the Righteous Judge, who knoweth all things, makes her by his *Omnipresent Power*, to understand the doom and judgment that is due unto her Sins, and what must be her *Eternal* ^b State: And in this manner standing in the sight of Heaven, not fit for her uncleanness to come into Heaven, she is said to stand before the Throne of God. And so forthwith she is ^c carried by the Evil Angels, who came to fetch her with violence into Hell, where she is kept as in a Prison, in *everlasting pains and chains*, under *darkness*, unto the Judgment of the Great Day: But not in that *extremity* of Torments which she shall finally receive at the Last Day.

The general fulness of Cursedness is in a ^d greater measure of fulness, which shall be inflicted upon both thy ^e Soul and Body, when (by the mighty Power of *Christ* the supreme Judge of Hea-

^a Acts 7. 5. ^b Postquam anima de corpore est egressa, subito iudicium Christi de se latum cognoscit. Aug. l. 1. de anim. & ejus orig. c. 4. Hier. Ep. ad Pannat. ^c Anima damnata continuo invaditur à demonibus, qui crudelissimè eam rapientes ad infernum deducunt. Cyril. Alex. in Orat. de exit. anim. Mat. 5. 34. & 23. 21. Luke 12. 20. Luke 16. 22, 23. 1 Pet. 3. 19. Jude ver. 6. Luke 16. 24. ^d 2 Pet. 2. 9. Jude ver. 7. Rev. 11. 18. ^e Joh. 5. 28, 29. Rev. 20. 13.

ven and Earth) the one shall be brought out of Hell, and the other out of the Grave, as Prisoners to receive their dreadful Doom, according to their evil Deeds. How shall the *Reprobate* by the roaring of the Sea, the quaking of the Earth, the trembling of the † Powers of Heaven, and terrors of Heavenly Signs, be driven at the World's end, to their Wits end! Oh, what a woful Salutation will there be, betwixt the Damned Soul and Body, at their re-uniting at that Terrible Day!

O sink of Sin, O lump of Filthiness, (will the Soul say unto her Body) how am I compelled to re-enter into thee, not as into an *Habitation* to rest, but as a *Prison* * to be tormented together! How dost thou appear in my sight like *Jephthah's* Daughter to my greater torment! Would GOD thou hadst perpetually rotted in the Grave, that I might never have seen thee again! How shall we be confounded together, to hear before God, Angels and Men, laid open all those secret sins, which we committed together! Have I lost Heaven for the love of such a stinking Carrion? Art thou the *Flesh*, for whose Pleasures I have yielded to commit so many Fornications? O filthy Belly, how became I such a Fool as to make thee my God? How mad was I for momentary joys, to incur these torments of Eternal Pains! Ye Rocks and Mountains, why skip ye so like Rams, Psalm 144. 4. and will not fall upon me, to hide me from the face of him that comes to sit on yonder Throne; for the great Day of his Wrath is come, and who shall be able to stand? Rev. 6. 16, 17. Why tremblest thou thus,

† Mat. 24. 29. Luke 21. 24, 25. * The damned Soul's apostrophe to the Body at their second meeting.

O Earth, at the Presence of the Lord, and wilt not open thy Mouth and swallow me up, as thou didst *Korah*, that I be seen no more?

O damned furies! I would ye might without delay tear me in pieces, on condition that you would tear me into *nothing*! But whilst thou art thus in vain bewailing thy Misery, the *Angels* hale thee violently away from the brink of the Grave to some Place near the *Tribunal-Seat of Christ*,^a where being as a cursed Goat separated to stand beneath on Earth, as on ^b the Left-hand of the Judge; *Christ* shall rip up all the Benefits he bestow'd on thee, and the Torments he suffer'd for thee, and all the good Deeds which thou hast omitted, and all the ungrateful Villanies which thou didst commit against him and his *Holy Laws*.

Within thee, thine own Conscience (more than a Thousand Witnesses) shall accuse thee; the Devils who tempted thee to all thy Lewdness, shall on the one side testify with thy Conscience against thee; and on the other side, shall stand the holy Saints and Angels, approving *Christ's* Justice, and detesting so filthy a Creature; behind thee an hideous noise of innumerable Fellow-damned Reprobates tarrying for thy company. Before thee ^c all the World burning in flaming Fire; above thee an ireful Judge of deserved Vengeance, ready to pronounce his Sentence upon thee; beneath thee, the fiery and sulphureous Mouth of the bottomless Pit, gaping to receive thee. In this woful Estate, to hide thy self will be impossible; (for on that condition, thou wouldst wish that the greatest Rock might fall upon thee) to appear will be intolerable;

^a Mat. 13. 41. ^b Mat. 25. 33. ^c Ansel. Meditat.

and yet thou must stand forth, to receive, with other Reprobates, this thy Sentence, * *Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels.*

Depart from me] There is a separation from all Joy and Happiness.

Ye cursed] There is a black and direful Excommunication.

Into fire] There is the cruelty of Pain.

Everlasting] There is the perpetuity of Punishment.

Prepared for the Devil and his Angels] Here are thy infernal, tormenting and tormented Companions.

O Terrible Sentence! from which the *Condemned* cannot escape; which being pronounced, cannot possibly be withstood; against which a Man cannot except, and from which a Man can no where Appeal: So that to the *Damned* nothing remains but *Hellish Torments*, which know neither ease of Pain, nor end of Time. From this Judgment-seat thou must be thrust by Angels (together with all the Damn'd Devils and Reprobates.†) into the *bottomless Lake* of utter darkness, that perpetually burneth with fire and brimstone. Whereunto as thou shalt be thrust, there shall be such weeping Woes, and wailing, that the cry of the company of Korah, Dathan and Abiram, when the Earth swallow'd them up, was nothing comparable to this howling; nay, it will seem unto thee an *Hell* before thou goest into *Hell*, but to hear it. Into which *bottomless Lake* after that thou art once plung'd, thou shalt ever be falling down, and never meet a *bottom*; and in it thou

* Rev. 6. 16, 17. Bonavent. Postil. Dom. 3. post Pent. Serm. 2. † Rev. 21. 8.

thou shalt ever lament, and none shall pity thee; thou shalt always weep for Pain of the fire, and yet gnash thy Teeth for the extremity of Cold; thou shalt weep to think that thy Miseries are past remedy: Thou shalt weep to think, that to repent is to no purpose: thou shalt weep to think, how for the Shadows of short pleasures thou hast incurr'd these sorrows of eternal pains: thou shalt weep to see how that Weeping it self can nothing prevail; yea, in weeping, thou shalt weep more Tears than there is Water in the Sea; for the Water of the Sea is finite, but the weeping of a Reprobate shall be infinite.

* There thy lascivious Eyes shall be afflicted with sights of ghastly Spirits; thy curious Ears shall be affrighted with hideous noise of howling Devils, and the gnashing Teeth of Damned Reprobates; thy dainty Nose shall be cloy'd with noisome stench of Sulphur; thy delicate Taste shall be pined with intolerable hunger; thy drunken Throat shall be parch'd with unquenchable thirst; thy Mind shall be tormented to think how for the love of abortive Pleasures, which perished e'er they budded, thou so foolishly lost Heaven's Joys, and incurredst Hellish Pains, which last beyond Eternity. Thy Conscience shall ever sting thee like an Adder, when thou thinkest how often Christ by his Preachers offer'd the Remission of sins, and the Kingdom of Heaven freely unto thee, if thou wouldst but Believe and Repent; and how easily thou mightest have obtained Mercy in those Days; how near thou wast many times to have Repented, and yet didst suffer the Devil and the World to keep thee still in Impenitence, and how the Day of Mercy is now past, and will never dawn again.

How shall thy Understanding be rack'd to consider, how for Momentary Riches thou hast lost *eternal Treasure*, and changed Heaven's Felicity for Hell's Misery; where every part of thy Body, without intermission of Pain, shall be continually tormented alike.

In these Hellish Torments, thou shalt be for ever depriv'd of the *Beatifical sight of G O D*, *wherein consisteth the sovereign good and life of the Soul*. Thou shalt never see Light, nor the least sight of Joy, but lie in a perpetual Prison of utter Darkness, where shall be no Order, but Horror; no Voice but of Blasphemers and Howlers; no Noise but of Torturers and Tortured; no Society, but of the Devil and his Angels; who being tormented themselves, shall have no other ease, but to wreak their Fury in tormenting thee: Where shall be Punishments *without Pity*; Misery, *without Mercy*; sorrow, *without succour*; crying, *without comfort*; misc'nes, *without measure*; torment, *without ease*; where the worm dieth not, and the fire is never quenched; where the Wrath of God shall seise upon the Soul and Body, * as the flame of Fire doth on the lump of Pitch or Brimstone. In which flame thou shalt ever be burning, and never consumed; ever dying, and never dead; ever roaring in the pangs of Death, and never rid of those pangs, not knowing end of thy Pains. So that after thou hast endured them so many Thousand Years as there are *Grass on the Earth*, or *Sands on the Sea-shore*, thou art no nearer to have an end of thy Torments, than thou wast the first Day that thou wast cast into them; yea, so far are they from ending, that they are ever but

beginning. But if after a thousand times so many thousand Years, thy Damned Soul could but conceive a hope that those her Torments should have an end, this would be some comfort, to think that at length an end will come : But as oft as the Mind thinketh of this Word *Never*, it is as another Hell in the midst of Hell.

This thought shall force the Damned to cry *sai sai*, as much as if they should say, *in æt, in æt*. O Lord, not ever, not ever, Torment us thus. But their Consciences shall answer them as an Echo, *æt, æt*, ever, ever. Hence shall arise their doleful *sai*, wo and alas for evermore.

This is that second Death, the general perfect fullness of all Cursedness, and Misery, which every Damned Reprobate must suffer, so long as GOD and his Saints shall enjoy bliss and felicity in Heaven for evermore.

Thus far of the Misery of Man in his State of Corruption ; unless he be Renewed by Grace in Christ.

Now followeth the knowledge of Man's self, in respect of his State of Regeneration by Christ.

Meditations of the State of a Christian reconciled to God in Christ.

NOW let us see how Happy a Godly Man is in his State of Renovation being reconcil'd to God in Christ.

The Godly Man, whose Corrupt Nature is renewed by Grace in Christ, and become a New Creature, is blessed in a Threefold respect. First, in his Life. Secondly, in his Death. Thirdly, after Death.

1. His Blessedness during his Life is but in part, and that consists in Seven things. 1. Be-

1. Because he is *Conceived of the ^a Spirit* in the Womb of his Mother *the Church*, and is ^b Born *not of blood, nor of the will of the flesh, nor of the will of Man, but of God, who in Christ is his ^c Father.* So that the ^d Image of God his Father is renewed in him every Day more and more.

2. He has, for the *Merits* of Christ's Sufferings, all his Sins, *Original and Actual*, with the *Guilt* and *Punishment* belonging to ^e them, freely and fully forgiven unto him. And all the ^f Righteousness of Christ as freely and fully imputed unto him; and so ^g God is reconciled unto him, and ^h approveth him as righteous in his sight and account.

3. He is freed from Satan's ⁱ bondage; and is made a ^k brother of Christ, a ^l fellow-heir of his Heavenly Kingdom, and a ^m Spiritual King and Priest, to offer up ⁿ spiritual Sacrifices to God by Jesus Christ.

4. God spareth him as a Man spareth his own Son that serveth him; And this sparing consists,

- In
1. Not taking notice of every Fault, but bearing with his Infirmities, *Exod. 34. ver. 6, 7.* A loving Father will not cast his Child out of Doors in his Sicknes.
 2. Not making his Punishment when he is chastened, as great as his deserts, *Psal 103. 10.*
 3. Chastening him moderately, when he seeth that he will not by any other means be reclaim'd, *2 Sam. 7. 14, 15. 1 Cor. 11. 32.*

^a Joh. 3. 5. ^b Joh. 1. 1. ^c Gal. 4. 6, 7. ² Cor. 9. 8.
^d Eph. 4. 2, 3, 13. ^e Col. 3. 10. ^f Rom. 4. 8, 25. ^g Rom. 8. 1, 2. ^h 1 Pet. 2. 24. ⁱ Rom. 4. 5, 19. ^j 2 Cor. 5. 19.
^k Rom. 8. 23, 24. ^l Acts 16. 18. ^m Eph. 2. 2. ⁿ Joh. 20. 17.
^o Rom. 8. 20. ^p Rom. 8. 17. ^q Rev. 1. 6. ^r 1 Pet. 2. 5.
 Mal. 3. 17.

In

4. *Graciously accepting* his Endeavours, notwithstanding the imperfection of his Obedience, and so preferring the willingness of his Mind before the worthiness of his Work, 2 Cor. 8. 12.

5. Turning the Curses which he deserv'd, to Crosses and Fatherly Corrections; yea, all ^a things, all ^b Calamities of this Life, ^c Death it self, yea, his ^d very sins unto his good.

6. God gives him his *Holy Spirit*.

1. ^e *Sanctifieth* him by Degrees throughout; so that he doth more and more *die* to Sin, and *live* to Righteousness.

2. *Assures* him of his ^g Adoption, and that he is by Grace the Child of God.

3. *Encourageth* him to come with ^h boldness and confidence into the Presence of God.

4. *Moveth* him without fear to say unto him, ⁱ *Abba Father*.

5. *Poureth* into his Heart the gift of *sanctified Prayer*.

6. *Perswadeth* him, that both he and his Prayers are accepted and heard of God for Christ his *Mediator's* sake.

7. Fills him with

{	1. ^k <i>Peace</i> of Conscience.
	2. ^l <i>Joy</i> in the Holy Ghost; in comparison whereof all Earthly Joys seem vile and vain unto him.

Which

^a Rom. 8.28. ^b Psal. 89.31,33. ^c Pl. 19. 71. Heb. 12.10. 2 Cor. 12.7. ^d 1 Cor. 15.54,55. Heb. 2.14,15. ^e Luk. 22. 31,32. Psal. 51. 13, 14. Rom. 5. 20,21. ^f 1 Thess. 5. 23. ^g Rom. 8.5,10. ^h Rom. 8. 16. ⁱ Heb. 4. 16. Eph. 3. 12. ^j Gal. 4.6. Rom. 8. 15, 16. ^k Rom. 5. 1. and 14. 17. ^l Rom. 14.17.

6. He has a *recovery* of his ^a Sovereignty over the *Creatures*, which he lost by *Adam's Fall* : And from thence ^b *free Liberty* of using all things which God has not ^c restrained, so that he may use them with a good ^d *Conscience*. For to all things in *Heaven* and *Earth* he has a sure ^e *Title* in this *Life* ; and he shall have the *Plenary* and peaceable ^f *Possession* of them in the *Life* to come. Hence it is that all *Reprobates* are but usurpers of all that they Possess, and have no ^g *Place* of their own but *Hell*.

7. He has the Assurance of God's Fatherly Care and Protection Day and Night over him ; which care consists in Three things :

1. In ^h *providing* all things necessary for his Soul and Body concerning this *Life*, and that which is to come ; so that he shall be sure ever, either to have enough, or Patience to be content with that he has.
2. In that God gives his *Holy Angels* as ⁱ *Ministers* a charge to attend upon him always for his good ; yea, in danger, to pitch their Tents about him for his safety, where-ever he be : Yea, GOD's Protection shall defend him as a ^k *Cloud* by Day, and as a pillar of fire by Night : And his Providence ^l shall hedge him from the power of the Devil.
3. In that ^m *the eyes of the Lord are upon him*, and his ears continually open, to see his state,

^a Psal. 8. 5, &c. Heb. 2. 7, 8. ^b Rom. 14. 14. 1 Tim. 4. 2, &c. ^c 1 Cor. 9. 19, 20. ^d 1 Cor. 3. 22, 23. Heb. 1. 7. ^e 1 Cor. 3. 22. ^f Mat. 25. 34. 1 Pet. 1. 4. ^g Act. 1. 25. ^h Mat. 6. 32. 2 Cor. 12. 14. Psal. 23. Psal. 34. 9, 10. ⁱ Heb. 1. 14. Psal. 34. 7. Psal. 91. 11. ^k Isa. 4. 5. ^l Job 1. 10. ^m Psal. 34. 15. Gen. 7. 1.

and to hear his Complaint ; and in his good time † to deliver him out of all his Troubles.

Thus far of the Blessed Estate of the Godly and Regenerate Man in this Life. Now of his Blessed Estate in Death.

2. Meditations of the blessed Estate of a Regenerate Man in his Death.

WHen GOD sends Death as his Messenger, for the Regenerate Man, he meets him half the way to Heaven; for his ^a Conversation, and ^b Affection is there before him, Death is neither strange nor fearful unto him. Not strange, because he ^c died daily; not fearful, because whilst he liv'd, he was dead; and his Life was ^d hid with God in Christ. To die unto him therefore, is nothing else in effect, but ^e to rest from his labour in this World, to go ^f home to his ^g Father's House, unto the ^h City of the living God, the heavenly Jerusalem, to an innumerable company of Angels, to the general Assembly and Church of the first-born, to God the Judge of all, and to the Spirits of just Men made perfect, and to Jesus the Mediator of the New Covenant. Whilst his Body is sick, his Mind is sound; for ⁱ God maketh all his bed in his sickness, and strengtheneth him with Faith and Patience upon his Bed of Sorrow: And when he begins to enter into the way of all the World, he giveth (like ^k Jacob, Moses, and Joshua) to his Children and Friends godly Exhortations and Counsels to serve the true God, to Worship him

† Psal. 34. 19. ^a Phil. 3. 20. ^b Col. 3. 2. ^c Cor. 1. 31. ^d Col. 3. 3. ^e Rev. 14. 13. ^f 2 Cor. 5. 6. ^g John 14. 2. ^h Heb. 12. 22, &c. ⁱ Psal. 41. 3. ^k Gen. 49.

truly all the Days of their Life. His blessed Soul breatheth nothing but *Blessings*, and such speeches as savour a *sanctified spirit*. As his outward Man *decayeth*, so his inward Man *increaseth* and waxeth stronger. When the speech of his Tongue faltereth, the sighs of his Heart speak louder unto God: When the sight of the Eyes faileth, the *Holy Ghost* illuminates him inwardly with abundance of *spiritual light*. His Soul feareth not, † but is bold to go out of the Body, and to dwell with her Lord. He sigheth out with Paul, ^a *Cupio dissolvi, I desire to be dissolved, and to be with Christ*. And with David, ^b *As the hart panteth after the water-brooks, so panteth my Soul after thee, O God. My soul thirsteth for God, for the living God. when shall I come and appear before God*. He Prayeth with the Saints, ^c *How long, O Lord, which art holy and true?* ^d *Come Lord JESUS, come quickly*. And when the ^e appointed time of his Dissolution is come, knowing that he goeth to his ^f Father and Redeemer in the peace of a good Conscience, and the assured perswasion of the forgiveness of all his Sins, in the Blood of the Lamb, he Sings with blessed Old Simeon his ^g *Nunc dimittis; Lord now lettest thou thy servant depart in peace, &c.* And surrenders up his Soul, as it were with his own Hands, Into the Hands of his Heavenly Father, saying with David, ^h *Into thy hands, O Father, I commend my soul, for thou hast redeemed me, O Lord, thou God of truth*. And saying with Stephen, ⁱ *Lord Jesus receive my spirit*. He no sooner yields up his sacred Ghost, but immediately the ^k Holy Angels, who

† 2 Cor. 5. 8. a Phil. 1. 23. b Psal. 42. 2. c Rev. 6. 10.
 d Rev. 22. 10. e Job 14. 5. f Psal. 31. 5. g Luke 22. 9.
 Psal. 37. 37. h Psal. 57. 2. i Acts 7. 59. k Mat.
 18. 10. Acts 21. 15. & 27. 23. attended

attended upon him from his *Birth*, unto his *Death*,
 * carry and accompany his *Soul* into Heaven, as
 they did the Soul of *Lazarus* into *Abraham's bosom*,
 which is the *Kingdom of Heaven*, whither
 only good *Angels* and good *Works* do accompany the
 Soul; the one to deliver their *charge*, the other
 to receive their *reward*.

The Body in convenient time as the sanctify'd
 * Temple of the *Holy Ghost*, the *Members* of Christ,
 nourish'd by his *Body*, the *price of the blood*
 of the Son of God, is by his Fellow-Brethren reve-
 rently laid to *Sleep* in his Grave, as in the *Bed*
 of Christ, in an assured Hope to *awake in the*
Resurrection of the Just, at the Last Day, to be par-
 taker with the Soul of Life and Glory everlasting.
 And in this respect not only the Souls, but the
 very Bodies of the Faithful also are termed
 Blessed.

Thus far of the Blessedness of the Soul and Bo-
 dy of the Regenerate Man in *Death*. Now let us
 see the Blessedness of his Soul and Body after
Death.

3. Meditation of the Blessed Estate of the Re-
 generate Man after Death.

His Estate has Three Degrees.

1. From the Day of *Death* to the Re-
 surrection.

a Luke 16. 22. *b* Mat. 8. 11. Luk. 12. 28. Acts 15. 10.
 11. Eph. 1. 10. Heb. 11. 9, 10, 16. & 12. 22, 23. Luk. 19. 9.
 & 9. 31. *c* Psal. 91. 11. Heb. 1. 14. *d* Rev. 14. 13. &
 22. 12. *e* 1 Cor. 6. 19. *f* 1 Cor. 6. 15. *g* Mat. 26. 26.
h 1 Cor. 6. 20. 1 Pet. 1. 19. *i* 1 Thes. 4. 14. Acts 7. 6.
 & 8. 2. *k* Dan. 12. 2. Joh. 5. 28, 29. Luk. 14. 14.
 1 Thess. 4. 16, 17. Rev. 14. 13.

2. From

2. From the *Resurrection* to the pronouncing of the Sentence.

3. After the Sentence, which lasts eternally.

As soon as ever the *Regenerate Man* has yielded, up his Soul unto Christ, the Holy Angels take her into their Custody, and ^a immediately carry her into Heaven, and there present her ^b before Christ where she is Crowned with a ^c Crown of Righteousness and Glory; not which she has deserved by her good Works, but which God has Promised of his free Goodness to all those who of Love have in this Life unfeignedly served him, and sought his Glory.

Oh, what Joy will it be to thy Soul! which was wont to see nothing but *Misery* and *Sinners*, now to behold the Face of the God of Glory; yea, to see Christ welcoming thee, as soon as thou art presented before him by the Holy Angels, with an *Euge*, *bone servel well done*, and *welcome*, *good and faithful servant*, &c. enter into thy Master's joy. ^d And what Joy will this be, to behold *Thousands* and *thousands* of *Cherubims*, *Seraphims*, *Angels*, *Thrones*, *Dominions*, *Principalities*, and *Powers*: All the holy *Patriarchs*, *Priests*, *Prophets*, *Apostles*, *Martyrs*, *Confessors*, and all the Souls of thy *Friends*, *Parents*, *Husbands*, *Wives*, *Children*, and the rest of God's *Saints*, who departed before thee in the true Faith of Christ, standing before God's Throne in *Bliss* and *Glory*? If the Queen of *Sheba* beholding the *Glory* and Attendance given to *Solomon*, as it were ravished therewith, brake out and said, ^e *Happy are thy Men*, *happy are these thy servants* which stand ever before thee and hear

^a Luke 16.22. ^b Heb. 1.14. and 12.24. ^c 2 Tim. 4.8. Rev. 2.10. 1 Pet. 5.4. ^d Col. 1.6. Eph. 1.22. ^e 1 King. 10.8. thy

thy Wisdom! How shall thy Soul be ravished to see her self by Grace admitted to stand with this Glorious Company! To behold the Blessed Face of Christ, and to hear all the Treasures of his Divine Wisdom! How shalt thou rejoice to see so many Thousand thousands welcoming thee into their Heavenly Society! For as they all rejoic'd at thy Conversion,^a so will they now be much more joyful to behold thy Coronation; and to see thee receive thy Crown,^b which was laid up for thee against thy coming. For there the Crown of Martyrdom shall be put on the Head of a Martyr, who for Christ's Gospel sake endur'd Torments; the Crown of Virginity on the Head of a Virgin, who subdu'd Concupiscence; the Crown of Piety and Chastity on the Head of them, who sincerely profess'd Christ, and kept their Wedlock-Bed undefiled; the Crown of Good Works on the good Alms-giver's Head, who liberally reliev'd the Poor; the Crown of Incorruptible Glory on the Head of those good Pastors, who by their Preaching and good Example, have Converted Souls from the corruption of Sin, to glorify God in Holiness of Life. Who can sufficiently express the rejoicing of this Heavenly Company,^c to see thee thus Crowned with Glory, arrayed with the shining Robe of Righteousness, and to behold the Palm of Victory put into thy Hand? Oh, what Gratulations will there be, that thou hast escap'd all the Miseries of the World, the Snarcs of the Devil, the Pains of Hell, and obtain'd with them thy Eternal Rest and Happiness? For there every one joyeth as much in another's Happiness as in his own, because he shall see him

^a Luke 15. ^b 1 Tim. 4. 8. ^c Rev. 7. 9.

as much loved of God as himself. Yea, they have as many distinct Joys, as they have Co-partners of their Joy. And in this joyful and blessed State, the *Soul* resteth with Christ in Heaven, till the Resurrection^{*}; when as the number of *her* Fellow-servants and Brethren be fulfill'd, which the Lord permeth but a little Season.

The Second Degree of Man's Blessedness after Death, is from the Resurrection to the pronouncing of the final Sentence. For at the Last Day,

1. The Elementary Heavens, Earth, and all things therein, shall be ^a *Dissolved*, and purify'd with Fire.

2. At the ^b sound of the last Trumpet, or *Voice of Christ*, the Arch-Angel, the very same Bodies, which the *Elect* had before (though turn'd to Dust and Earth) shall arise again. And in the *same instant*, every Man's Soul shall re-enter into his own Body by vertue of the ^c Resurrection of *Christ their Head*, and be made ^d alive, and rise out of *their Graves*, as if they did but awake out of their Beds; and howsoever Tyrants bemangled their Bodies in pieces, or consum'd them to Ashes; yet shall the *Elect* find it true at that Day, *That not an Hair of their Head is perished*.

3. They shall come forth out of *their Graves*, like so many *Josephs* out of *Prison*, or *Daniels* out of the *Lions-Den*, or *Jonah's* out of the *Whale's Belly*.

4. All the Bodies of the *Elect* being thus made

* Rev. 7. 9. a 2 Pet. 3. 10, 12, 13. b 1 Cor. 15. 52. 1 Thess. 4. 16. John 5. 28. Ezek. 37. 7, 8, &c. c Rom. 8. 11. Phil. 3. 10, 11. 1 Thess. 4. 14. d Rom. 5. 17. 1 Cor. 15. 22. Mat. 19. 30. 1 Thess. 4. 14. Dan. 6. 23. Par est potestas Dei ad instituendos, & restituendos homines. Athenagor.

alive, shall arise in *that* ^a *Perfection of Nature*, whereunto they should have attain'd by their Natural Temperament, if no impediment had hindered; and in that Vigor of Age, that a perfect Man is at about 33 Years Old, each in their ^b *proper Sex*. Whereunto *Drivines* think the Apostle alludeth, when he saith, ^c *Till we all come unto a perfect Man, unto the measure of the Age* (or stature) *of the fulness of Christ*. Whatsoever imperfection was before in the Body, (as Blindness, Lameness, Crookedness) shall then be done away. *Jacob* shall not halt, nor *Isaac* be blind, nor *Leah* bleer-eyed, nor *Mephibosheth* be lame: For if *David* would not have the blind and lame to come into his House, much less will *Christ* have blindness and lameness to dwell in his Heavenly Habitation. *Christ* made all the blind to see, the dumb to speak, the deaf to hear, the lame to walk, &c, that came to him to seek his Grace on Earth; much more will he heal all their imperfections, whom he will admit to his Glory in Heaven. ^d *Among those Tribes, there is not one feeble, but the lame Man shall leap as an Hart, and the dumb Man's Tongue shall sing*: And it is very probable, That seeing God Created our first Parents, not Infants, or Old Men, but of a perfect Age or Stature: The *ἀνάστασις* or new Creation from Death, shall every where be more perfect than the *πλασις* or first Frame of Man, from which he fell into the State of the Dead. Neither is it like that Infancy, being imperfection, and Old

^a *Isa.* 65. 20. ^b *Tertul. de Resurrect.* c. 6. *Hier. Epist.* 27, & 61. *Aug. lib.* 12. *de civit. Dei*, cap. 17. & *omnes Theologi* in 4. *Sent. dist.* 1. 44. ^c *Eph.* 4. 13. *Ita communiter credunt Theologi* in 4. *Sent. dist.* 44. *Vide Aug. de Civit. Dei lib.* 22. c. 15. & 16. ^d *Psal.* 105. 37. *Isa.* 35. 6.

Age corruption, can well stand with the State of a *perfect glorified Body*.

5. The Bodies of the Elect being thus raised, shall have Four most excellent and supernatural Qualities: For,

1. They shall be raised in *Power*^a, whereby they shall for ever be freed from all Wants and Weaknesses, and enabled to continue without the use of *Meat, Drink, Sleep*, and other former helps.
2. In *Incorruption*^b, whereby they shall never be subject to any manner of *Imperfections, Blemish, Sickness, or Death*.
3. In *Glory*^c, whereby their Bodies shall shine as bright as the *Sun in the Firmament*, and which being made *Transparent*; their Souls shall shine through, far more glorious than their Bodies. Three *d* glimpses of which glory were seen: First, In *e* *Moses's Face*. Secondly, In the *f* *Transfiguration*: Thirdly, In *Stephen's* *g* *Countenance*: Three *Instances* and *Assurances* of the *Glorification* of our Bodies at that glorious Day. Then shall *David* lay aside his *h* *Shepherd's Weed*, and put on the *Robe* of the *King's Son* *Jesus*, not *Jonathan's*. Then every true *Mordcai* (who mourned under the *Sack-cloth* of this corrupt *Flesh*) shall be arrayed with the *King's* *i* *Royal Apparel*, and have the *Crown* *Royal* set upon his *Head*, that all the World may see how it shall be done to him whom the

^a 1 Cor. 15. 43. ^b 1 Cor. 15. 41. Isa. 65. 20. Aug. Enchir. cap. 90. ^c Mat. 13. 43. Luke 9. 31. ^d 1 Thess. 4. 17. ^e Exod. 34. 29. ^f Mat. 17. 2. ^g Acts 6. 15. ^h 1 Sam. 18. 4. ⁱ Hest. 6. 4.

King of Kings delighteth to honour. If now the rising of the Sun makes the morning so glorious; how glorious shall that Day be when innumerable Millions of Millions of Bodies of Saints and Angels shall appear more glorious than the brightness of the Sun! the Body of Christ in Glory surpassing all.

4. In ^a Agility, whereby our Bodies shall be able to ascend and meet the Lord at his glorious coming in the Air, as Eagles flying unto their Blessed Carcass. ^a To this Agility of the Saints glorious Bodies, the Prophet alludes, saying, ^b They shall renew their strength: They shall mount up wings as Eagles: They shall run and not be weary: They shall walk and not faint. And to this state may that saying of Wisdom ^c be referr'd; In the time of their Vision, they shall shine, and run to and fro, as sparks amongst the stubble.

And in respect of these Four Qualities, ^d Paul calleth the raised bodies of the Elect, *Spiritual*; for they shall be spiritual in qualities, but the same still in substance.

And howsoever sin and corruption make a Man in this state of Mortality lower than Angels; yet surely when God shall thus Crown him with glory and honour, I cannot see how Man shall be any thing inferior to Angels: For, are they Spirits? ^e so is Man also in respect of his Soul; yea, more than this; they shall have also a spiritual Body,

* Ubi volent spiritus, ibi erit & corpus. ^a August. ^a Mac. 24. 28. ^b Isa. 40. 31. ^c Wisd. 3. 7. ^d 1 Cor. 15. 46. Spiritualia post resurrectionem erunt corpora, non quia corpora esse desistant, sed quia spiritu vivificante subsistant. Aug. lib. 13. de civit. Dei. ^e ap. 22. ^e Psal. 3. 5.

fashioned like unto the glorious Body^a of the Lord Jesus Christ, in whom Man's Nature is exalted by a personal Union, into the Glory of the Godhead^b, and individual Society of the Blessed Trinity; an Honour which he never vouchsafed Angels. And in this respect Man hath a Prerogative above them.
^c Nay, they are but *Spirits* appointed to be *Ministers* unto the Elect, and as many of them, who at the first disdain'd this Office, and would not keep their ^d first standing, were for their Pride ^e hurried into Hell. This lesseneth not the Dignity of Angels, but extols the greatness of God's love to Mankind.

But as for *all the Elect*, who at that second and sudden coming of Christ, shall be found *quick and living*, the ^f fire that shall burn up the Corruption of the World, and the Works therein, shall in a ^g moment, in the twinkling of an Eye, overtake them, as it ^h finds them, either grinding in the Mill of Provision, or walking in the Fields of Pleasure, or lying in the Bed of ease; and so (burning up their Dross and Corruption) of Mortal make them Immortal Bodies? and this change shall be unto them instead of Death.

Then shall the Soul with joyfulness greet her Body, ⁱ saying, O well met again my dear Sister. How sweet is thy Voice! How comely is thy Countenance having lain hid so long in the Clefts of the Rocks, and in the secret Places of the Grave! Then art an Habitation fit, not only for me to

^a Phil. 3. 21. ^b Heb. 2. 15. ^c Heb. 1. 14. Psal. 91. 11. ^d Jude verse 6. ^e 2 Pet. 2. 4. ^f 2 Pet. 3. 10, 11, 12. ^g 1 Cor. 15. 51. ^h Luke 17. 31. ⁱ The Elect Souls apostrophe to the Body, at their first meeting in the Resurrection. Cant. 2. 14.

dwell in, but such as the *Holy Ghost* thinks meet to reside in, as *his Temple* for ever. The Winter of our Affliction is now past; the Storm of our Misery is blown over and gone. The Bodies of our Elect Brethren appear more *glorious* than the *Lilly-flowers on the Earth*: The time of singing *Hallelujahs* is come, and the voice of the Trumpet is heard in the Land. Thou hast been my Yoke-fellow in the Lord's labours, and Companion in Persecutions and wrongs for *Christ* and *his Gospel* sake; now shall we enter together into our Master's joy. As thou hast born with me the *Cross*, so shalt thou now wear with me the *Crown*. As thou hast with me sowed plenteously in Tears, so shalt thou reap with me abundantly in Joy. O blessed, ay *blessed be that God!* who (when yonder *Reprobates* spent their whole time in Pride fleshly Lusts, Eating, Drinking, and prophane Vanities) gave us Grace to joyn together in *Watching, Fasting, Praying, reading the Scriptures, keeping his Sabbaths, hearing Sermons, receiving the Holy Communion, relieving the Poor, exercising (in all humility) the Works of Piety to God, and walking conscionably in the Duties of our calling towards men*. Thou shalt anon hear no mention of thy Sins, for they are remitted and covered, but every *good work*^a, which thou hast done for the *Lord's* sake, shall be rehearsed, and rewarded.

Chear up thy Heart, for thy Judge is flesh of thy flesh, and bone of thy bone^b. Lift up thy head, behold these glorious *Angels*, like so many *Gabriels* flying towards us, to tell us, ^c *That the day of our Redemption is come, and to convey us*

^a Psalm 32. 1: ^b Dan. 9. 27, &c. ^c Luke 21. 28.

in the Clouds, to meet our Redeemer in the Air. Lo, they are at hand: ^a *Arise therefore, my Dove, my Love my fair One, and come away.* And so like *Roes* or young *Harts*, they run with *Angels* towards *Christ* over the trembling Mountains of *Bether*.

6. Both *quick* and *dead* being thus *revived* and *glorified*, shall forthwith (by the *Ministry* of *God's* *holy Angels* ^b) be gather'd from *all the quarters* and *parts* of the *World*, and caught up together in the *Clouds*, to meet the *Lord* in the *Air*, and so shall come with him, as a part of his glorious *Train*, to ^c *judge the Reprobates and evil Angels.* The *Twelve Apostles* shall sit upon *Twelve Thrones* (next *Christ*) ^d to judge the *Twelve Tribes*, (who refused to hear the *Gospel Preach'd* by their *Ministry*) and all the *Saints* (in honour and order) shall stand next unto them, as *Judges* also, to judge the *evil Angels* and *earthly-minded Men*. And as every of them receiv'd *Grace* in this *Life*, to be more *zealous* of his *glory*, and more *faithful* in his *service* than others; ^e so shall their *glory* and *reward* be greater than others in that *Day*.

The place whither they shall be gathered unto *Christ*, and where *Christ* shall sit in judgment, shall be in the *Air* ^f over the *Valley of Jehoshaphat*, by *Mount Olivet*, near unto *Jerusalem*, Eastward from the *Temple* as it is probable for four *Reasons*.

1. because the *Holy Scripture* seems to intimate so much in plain words, ^g *I will gather all Nati-*

^a Cant. 2. 1, 3, verse 17. ^b Luke 17. 34, 35, 36. 1 Thel. 4. 17. ^c 1 Cor. 6. 1, 3. ^d 1 Cor. 6. 2, 3. ^e Rev. 22. 12, 2 Cor. 9. 6. ^f 1 Thel. 4. 17. ^g Joel 3. 1, 2.

tions into the Valley of Jehoshaphat, and plead with them there. ^a Cause thy mighty one to come down, O Lord, let the Heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. *Jehoshaphat* signifieth, the Lord will judge. And this Valley was so call'd, from the great ^b Victory which the Lord gave ^c *Jehoshaphat*, and his People over the *Ammonites*, *Moabites*, and Inhabitants of Mount *Seir*. Which Victory was a Type of the final Victory, which *Christ*, the Supreme Judge shall give his *Elect* over all their Enemies in that place, at the last day, as all the *Jews* interpret it. See *Zech.* 14. 4, 5. *Psal.* 51. 1, 2, &c. all agreeing that the Place shall be *thereabouts*.

2. Because that as *Christ* was *thereabouts* Crucified, and put to open shame; so over that Place his glorious Throne should be erected in the Air, when he shall appear in Judgment, to manifest his Majesty and Glory. For it is meet that *Christ* should in that Place judge the World with Righteous Judgment, where he himself was unjustly judged and condemned.

3. Because that seeing the Angels shall be sent to gather together the *Elect* from the four Winds, from one end of heaven to the other; it is most probable, that the place whither they shall be gathered

^a Ver. 11, 12. ^b 2 Chron. 30. ^c Near this Valley was Mount *Moriah*, where *Abraham* Sacrific'd *Isaac*, Gen. 22. *Jacob* saw Angels ascending and descending on a Ladder, Gen. 28. The Angel put up his Sword, and fire from Heaven burnt the Sacrifice in *Araunah's* floor, 2 Sam. 24. *Solomon* builded the Temple. 2 Chron. 3. 1. *Christ* Preach'd the Gospel, suffer'd his Passion, and entred into his Glory. Carth in Gen. 28.

to, shall be near *Jerusalem*, and the *Valley of Jehoshaphat*; which ^a *Cosmographers* describe to be in the midst of the superficies of the Earth; if the *termini à quibus* be the four Parts of the World, the *terminus ad quem* must be about the Center.

4. Because the *Angels* told the Disciples, that as they saw ^b *Christ* ascend from Mount *Olivet*, which is over the *Valley of Jehoshaphat*; so he shall in like manner come down from Heaven. This is the opinion of ^c *Aquinas* and all the Schoolmen, except *Lombard* and *Alexander Hales*.

5. Lastly, When *Christ* is set in his glorious ^d *Throne*, and all the ^e *many Thousands* of his *Saints* and *Angels*, shining more bright than so many *Suns* in Glory, sitting about him; and the Body of *Christ* in glory and brightness surpassing them all: The Reprobates being separate and remaining beneath upon the Earth (for the right hand signifies a blessed, the left hand a Cursed estate) *Christ* will first pronounce the sentence of *absolution*, and bliss upon the *Elect*: First, because he will thereby increase the grief of the Reprobate that shall hear it. Secondly, to shew himself more prone to ^f *Mercy* than to *Judgment*. And thus from his *Throne of Majesty* in the Air, he shall (in the sight and hearing of all the World) pronounce unto his *Elect*, & Come ye blessed of my Father, and inherit the King-

^a The Sea beyond *Jordan* towards *Tyrus* cutteth the midst of the World. And *Ezech* saith of *Jerusalem*, In medio gentium posui eam. That from *Sion*, as from a Center, the Law should be published to all Nations, and there all Nations shall be judged according to the Law, *Rom.* 2. 12. ^b *Acts* 1. 11. ^c *Richard.* de *Villa nova Thom.* in 1. *Sent.* dist. 47, 48. ^d *Mat.* 25. 31. ^e *Jude* v. 14. *Rev.* 20. 11, 12. *Mat.* 19. 28. *Hil.* in *Cant.* 21. *Anf.* in *Mat.* c. 25. ^f *Psal.* 145. 9. *Isa.* 28. 21. ^g *Ad pœnas tardus Deus est, ad præmia velox.* *Mat.* 25. 34. dom

dom prepared for you from the beginning of the world,
&c.

Come ye] Here is our Blessed Union with Christ,
and by him with the whole Trinity.

Blessed] Here is our Absolution from all Sins,
and our plenary Endowments with all Grace and
Happiness.

Of my Father] Here is the Author, from whom
by Christ proceeds our Felicity.

Inherit] Here is our Adoption.

The Kingdom] Behold our Birth-right and Possession.

Prepared] See God's Fatherly Care for his Chosen.

From the foundation of the World] O the Free,
Eternal, Unchangeable Election of God!

How much are those Souls bound to Love God,
who of his meer Good Will and Pleasure chose
and loved them, before they had done either
good or evil?

For I was hungry, &c.] O the Goodness of Christ,
who takes notice of all the good works of his Children
to reward them! How great is his Love to
poor Christians, who takes every Work of Mercy
done to them for his sake, as if it had been done
to himself: ^b *Come ye to me, in whom ye have believed,*
before ye saw me, and whom ye have loved
and sought for with so much Devotion, and
through so many Tribulations: Come now, from
Labour to Rest, from Disgrace to Glory, from the
jaws of Death, to the Joys of Eternal Life: For ^c
my sake ye have been *railed upon, reviled and cursed.*
But now it shall appear to all those cursed

^a Rom. 9. 3. ^b John 20. 29. ^c 1 Pet. 1. 8. ^d Mat. 5. 11.

Esau's, that you are the true *Jacobs*, that shall receive your *Heavenly Father's Blessing*; and Blessed shall you be. ^a Your *Fathers*, *Mothers*, and nearest *Kindred* forsook, and cast you off, for my *Truth's sake*, which you maintain'd; but now my ^b *Father* will be unto you a *Father*, and you shall be his *Sons* and *Daughters* for ever. You were cast out of your *Lands* and *Living*s, and forsook all for my *sake* and the *Gospel's*; but that it may appear that you have not *lost* your *Gain*, but *gained* by your *Loss*; instead of an *earthly Inheritance* and *Possession*, you shall Possess with me the *Inheritance* of my *Heavenly Kingdom*; where you shall be for *Love*, *Sons*; for *Birth-right*, *Heirs*; for *Dignity*, *Kings*; for *Holiness* *Priests*; and you may be bold to enter into the *Possession* thereof now, because my *Father* prepar'd and kept it for you ever since the first *Foundation of the World was laid*.

Immediately from this Sentence of *Absolution* and *Benediction*, every one receiveth his *Crown*, which Christ ^c the *Righteous Judge* puts upon their *Heads*, as the *Reward* which he has *Promised* of his *Grace* and *Mercy*, unto the *Faith* and *Good Works* of all them that *loved that his appearing*. Then every one taking his *Crown* from his *Head*, shall lay it down (as it were) at the *Feet of Christ*; and prostrating themselves, shall with one *Heart* and *Voice*, in a *heavenly* sort and *confort* say, *Praise*, and *Honour*, and *Glory*, and *Power*, and *Thanks* be unto thee, O *blessed Lamb*, who *sittest upon the Throne*, wert *killed*, and hast *redeemed us to God by thy blood*, out of every *Kindred*,

^a Psal 27.10. Mat.19.29. ^b John.20.17. 2 Cor.6.18.
^c 2 Tim.4. 8. 1 Pet. 5. 4. Rev. 4. 10.

and Tongue, and People, and Nation, and hast made us unto our God, Kings and Priests, to reign with thee in thy Kingdom for evermore, Amen.

Then^d shall they sit in their Thrones and Orders, as Judges of the Reprobates, and evil Angels, by approving and giving Testimony to the Righteous Sentence and Judgment of Christ the Supreme Judge.

After the pronouncing of the Reprobates Sentence and Condemnation, Christ will perform Two solemn Actions.

1. ^e The presenting all the Eleſt unto his Father : Behold, O Righteous Father, these are they whom thou gavest me, I have kept them and none of them is lost, I gave them thy word, and they believed it, and the World hated them, because they were not of the World, even as I was not of the World, And now, Father, I will that those whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me; and that I may be in them, and thou in me, that they may be made perfect in one; that the World may know that thou hast sent me; and that thou hast loved them, as thou hast me.

2. ^f Christ shall deliver up the Kingdom to God, even the Father; that is, shall cease to execute his Office of Mediatorship, whereby as he is King, Priest, Prophet, and supreme Head of the Church, he suppress'd his Enemies, and rul'd his faithful People by his Spirit, Word, and Sacraments. So that his Kingdom of Grace over his Church in this World ceasing, He shall Rule immediately as He is

d 1 Cor. 6. 1, 2, 3, &c. Mat. 19. 13. e John 17. 13, 14, 23, 24. f 1 Co. 15. 24.

God, equal with the Father and the Holy Ghost, in his Kingdom of Glory for evermore. Not that the Dignity of his Manhood shall be any thing diminished, but that the Glory of his Godhead shall be more manifested; so that as he is God, He shall from thenceforth in all Fulness, without any external means, Rule all in all.

From this Tribunal-seat Christ shall arise, and with all his Glorious Company of Elect Angels and Saints, He shall go up Triumphantly in Order and Aray unto the Heaven of Heavens, with such an Heavenly Noise and Musick, that now may that Song of David be truly veresfy'd, * God is gone up with a triumph, the Lord with the sound of the trumpet, Sing praises to God, sing praises, sing praises unto our King, sing praises: for God is King of all the earth, he is greatly to be exalted. And that Marriage-song of John, † Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his Wife hath made her self ready. Alleluiah; for the Lord God omnipotent reigneth.

The Third and last Degree of the Blessed State of a Regenerate Man after Death, begins after the pronouncing of the Sentence, and lasteth Eternally without ali end.

Meditations of the Blessed Estate of a Regenerate Man in Heaven, after he has received his Sentence of Absolution, before the Tribunal-Seat of Christ, at the last Day of Judgment.

HERE my Meditation dazzleth, and my Pen falleth out of Hand; the one being notable to conceive, nor the other to describe that

* Psalm 47. 5, 6, 7, 8. † Rev. 19. 6, 7.

most Excellent Bliss and Eternal Weight of Glory (whereof ^a *all the afflictions of this present life are not worthy*) which all the Elect shall with the Blessed Trinity, enjoy from that time that they shall be received with Christ, as joint-heirs into that everlasting Kingdom of Joy ^b.

Notwithstanding, we may take a Scantling thereof, thus:

The Holy Scriptures set forth (to our capacity) the Glory of our eternal and heavenly Life after Death in Four respects,

1. Of the Place.
2. Of the Object.
3. Of the Prerogatives of the Elect there.
4. Of the effects of those Prerogatives.

1. Of the Place.

THE Place is the ^c *Heaven of Heavens*, or the *Third Heaven* call'd *Paradise*, whither Christ (in his Humane Nature) ascended *far above all visible heavens*. ^d *The Bridegroom's Chamber*, which by the Firmament, as by an *azur'd curtain* spangled with glittering *Stars*, and glorious *Planets*, is hid, that we cannot behold it with these corruptible Eyes of Flesh. The Holy Ghost (framing himself to our weakness) describes the Glory of that Place, (which no Man can estimate) by such things as are most precious in the estimation of Man. And therefore likeneth it to a great and a Holy City, Nam'd the ^e *Heavenly Jerusalem*, where only God and his People (^f *who are saved and written in the Lamb's Book*) do Inhabit, all

^a 2 Cor. 4. 17. Rom. 8. 18. ^b Rom. 8. 17. ^c 1 King. 8. 27. 2 Cor. 12. 24. ^d Psalm 19. 5. Mat. 25. 10. ^e Rev. 21. 2. &c. ^f Verse 24. & 27. B. H.

Built ^a of pure gold, like unto clear glass, or crystal: the walls of jasper-stone, the foundation of the walls garnished with twelve manner of precious stones, having ^b twelve gates each built of one pearl: ^c three gates towards each of the four corners of the world; and at each gate an ^d Angel (as so many Porters) that ^e no unclean thing should enter into it. It is ^f four-square, therefore perfect: The length, the breadth, and height of it are equal, 12000 furlongs every way; therefore glorious and spacious. Through ^g the midst of her streets ever runneth the pure river of the water of Life, as clear as crystal, therefore wholesome. ^h And on the other side the river is the tree of Life, ever growing; which beareth twelve manner of fruits, and gives fruit every month; therefore fruitful. And the leaves of the Tree are health to the Nations; therefore healthy, There is therefore no Place so glorious by Creation, so beautiful by Delectation, so rich in Possession, so comfortable for Habitation. For there the King is Christ; the Law, is Love; the Honour, Verity; the Peace, Felicity; the Life, Eternity. There is Light, without Darkness; Mirth, without Sadness; Health, without Sicknes; Wealth, without want: Credit, without Disgrace; Beauty, without Blemish; Ease, without Labour; Riches, without Rust; Blessedness, without Misery; and Consolation that never knows end. How truly may we cry out (with David) of this City, ^{*} *Glorious things are spoken of thee, O thou City of God:* And yet all these things are spoken but according to the weakness of our Capacity. For Heaven ex-

^a Verse 18. Ver. 11. Ver. 19, 20. ^b Ver. 21. ^c Ver. 13. ^d Verse 12. ^e Verse. 27. ^f Verse 16. ^g Rev. 22.1. ^h Verse 2. ^{*} Psalm. 87. 3. ccedeth

ceedeth all this in Glory, so far, as that † no tongue is able to express, nor heart of man to conceive the glory thereof: As witnesseth St. Paul who was in it, and saw it. O let us not then dote so much upon these wooden Cottages, and Houses of mouldring Clay, which are but Tents of Ungodliness, and Habitations of Sinners; but let us look rather, and long for this Heavenly City, ^a whose builder and maker is God, which he (who is not ashamed to be called our God) hath prepared for us.

2. Of the Object.

THE Blissful and Glorious Object of all Intellectual and Reasonable Creatures in Heaven, is the Godhead, in Trinity of Persons; without which, there is neither Joy, nor Felicity, but the very fulness of Joy consisteth in enjoying the same.

This Object we shall enjoy two ways:

1. By a Beatifical Vision of God.

2. By possessing an immediate Communion with this Divine Nature.

The ^b Beatifical Vision of God is that only that can content the infinite Mind of Man. ^c For every thing tendeth to its Center: God is the Center of the Soul; therefore like (Noah's Dove) she cannot rest nor joy, till she return and enjoy Him.

All that God bestow'd upon Moses, could not satisfie his his Mind, unless he might ^d see the Face of God. Therefore the whole Church Pray-

† 2 Cor. 12. 4. 1 Cor. 2. 5. ^a Heb. 11. 10. Heb. 11. 6.
^b Visio Dei beatifica sola est summum bonum nostrum. Aug.
 l. de Trin. c. 13. ^c Fecisti nos domine, ad te inquietum igitur est cor nostrum, donec requiescat in te. Aug. Consol.
 l. c. i. &c. ^d Exod. 33. 13.

eth so earnestly ; ^a God be merciful unto us, and cause his Face to shine upon us. When Paul once had seen this Blessed sight, he (ever after) counted all the riches and glory of the World (in respect of it) to be but ^b dung : and all his Life after was but a *sighing out* (*Cupio desolvi*, ^c *I desire to be dissolved and to be with Christ*). And Christ Prayed for all his Elect in his last Prayer, that they might obtain this Blessed Vision ; *Father I will that they which thou hast given me, be (where ?) even where I am* ^d : To what end ? *That they may behold that my glory* ^e, &c. If Moses's Face did so shine when he had been with God but Forty Days, and seen but his *Back-parts*, how shall we shine when we shall see him Face to Face for ever ? and know him as we are known, and as he is ^f ? Then shall the Soul no longer, be term'd *Marah*, bitterness ; but *Naomi*, beautifulnes : For the Lord shall turn her short Bitterness to eternal Beauty and Blessedness, *Ruth* 1. 20.

The Second means to enjoy this Object is by having an immediate and an eternal Communion with God in Heaven. This we have, first by being (as Members of Christ) united to his *Manhood*, and by the *Manhood* (Personally united to the Word) we are united to him, as He is God : And by his Godhead) to the whole Trinity. Reprobates at the Last Day shall see God (as a Just Judge) to Punish them ; but (for lack of this Communion) they shall have neither Grace with him, nor *Glory* from him. For want of this Communion, the Devils (when they saw Christ) cryed out, ^h *Quid nobis tecum ?*

^a Psalm 67. 1. & 80. 1. ^b Phil. 3. 8, 11. ^c Phil. 1. 23.
^d John 17. 14. ^e Exod. 34. 29. Exod. 33. 31. 1 Cor. 13. 12.
^f 2 Cor. 3. 18. ^g 1 John 3. 2. ^h Mark 5. 7.

What have we to do with thee, O Son of the most high God? But (by virtue of this Communion) the Penitent Soul may boldly go and say unto Christ, (as Ruth unto Boaz) ^a Spread, O Christ, the wing of the Garment of thy Mercy over thine Handmaid; for thou art my Kinsman. This Communion God promis'd Abraham, ^b when he gave him himself for his great Reward: And Christ Prayereth ^c for his whole Church to obtain it. This Communion St. Paul expresseth in one Word, saying, ^d That God shall be all in all unto us. Indeed God is now all in all unto us; but by means, and in a small measure. But in Heaven, God himself immediately (in fulness of measure, without all means) will be unto us all the good things, that our Souls and Bodies can wish or desire. He himself will be Salvation and Joy to our Souls, Life and Health to our Bodies, Beauty to our Eyes, Musick to our Ears, Honey to our Mouths, Perfume to our Nostrils, Meat to our Bellies, Light to our Understanding, Contentment to our Wills, and Delight to our Hearts: And what can be lacking, where God himself will be the ^e Soul of our souls? Yea all the strength, wit, pleasures, vertues, colours, beauties, harmony and goodness that are in Men, Beasts, Fishes, Fowles, Trees, Herbs, and all Creatures are ^f nothing but sparkles of those things, which are in infinite Perfection in God. And in him we shall enjoy them in a far more perfect and blessed manner. He himself will then supply their use; yea, the best Creatures (which serve us now) shall not have the

^a Ruth 3. 9. ^b Gen. 15. 1. ^c John 17. 20, 21. ^d 1 Cor. 15. 28. ^e Anima animæ erit Deus. Per. ^f Non potest summus rerum conditor in se non habere quæ rebus à se conditis dedit: quemadmodum sol astris. Hugo. 1. 4. de anim. c. 15.

honour to serve us then. There will be *no need of the Sun, nor of the Moon to shine in that City; for the Glory of God doth light it.*

No more will there be any need or use of any Creature, when we shall enjoy the Creator himself.

When therefore we behold any thing that is excellent in any Creatures, let us say to our selves; How much more excellent is He, who gave them this Excellency? When we behold the Wisdom of Men, who over-rule Creatures stronger than themselves; *out-run* the Sun and Moon in Discourse, prescribing many Years before, in what Courses they shall be *Eclipsed*, let us say to our selves, How admirable is the Wisdom of God, who made Men so Wise! When we consider the strength of Whales and Elephants, the tempest of Winds, and terror of Thunder, let us say to our selves, How Strong, how Mighty, how Terrible is that God, that makes these fearful and mighty Creatures! When we taste things that are delicately *sweet*, let us say to our selves, O how *sweet* is that God, from whom all these Creatures have receiv'd their *sweetness*! When we behold the admirable colours, which are in Flowers and Birds, and the lovely beauty of Women, let us say, How Fair is that God, that made these so fair!

And if our loving God has thus provided us for many excellent Delights, for our Passage through this *Bochim*, or Valley of Tears, what are those Pleasures which He has prepar'd for us, when we shall enter into the Palace of our Master's joy! How shall our Souls be there ravish'd with the Love

g Rev. 21. 23. *b* Seneca de beneficiis. l. 2. c. 19.
i Judg. 2. 5.

of so Lovely a God! So Glorious is the Object of Heavenly Saints; so Amiable is the sight of our Gracious Saviour.

3. Of the Prerogatives which the Elect shall enjoy in Heaven.

BY reason of this Communion with God, the Elect in Heaven shall have Four super-excellent Prerogatives.

1. They shall have the Kingdom of Heaven for their ^a Inheritance, and they shall be free ^b Denizens of the heavenly Jerusalem. St. Paul (by being a free ^c Citizen of Rome) escap'd Whipping; but they who are once free Citizens of the heavenly Jerusalem, shall ever be freed from the Whips of eternal Torments. For this Freedom was bought for us, not with a great Summ of Money, but with the precious Blood of the Son of God ^d.

2. ^e They shall be all Kings and Priests, spiritual over Satan, the World and Reprobation, and ^f spiritual Priests, to offer unto God the Sacrifice of ^g Praise and Thanksgiving for evermore. And therefore they are said to wear both Crowns and Robes. O what a comfort is this to poor Parents, that have many Children! if they Breed them up in the Fear of God, and to be true Christians; then are they Parents to so many Kings and Priests.

3. Their Bodies shall shine as the brightness of the ^h Sun in the Firmament, like the Glorious Body of Christ, which shin'd brighter than the Sun at

^a Mat. 25. 1 Pet. 1. 4. ^b Eph. 2. 19. Heb. 12. 22.
^c Acts 22. 26. ^d Acts 22. 28. ^e 1 Pet. 1. 18. Rev. 5. 10.
^f 1 Pet. 2. 9. Rom. 16. 10. ^g 1 Pet. 2. 5. Heb. 13. 15.
^h Mat. 13. 43.

Noon, ^a when it appear'd to St. Paul. A Glimpse of which glorious Brightness appear'd in the Bodies of *Moses* and *Elias*,^b transfigur'd with our Lord in the holy Mount. Therefore (saith the Apostle) it shall rise a *glorious body*, yea, ^c a *spiritual body*; not in *substance*, but in *quality*; preserved by *spiritual means*, and having (as an Angel) agility to ascend or descend. O what an honour is it, that our Bodies (falling more *vile* than a Carrion) should thus^d arise in *Glory*, like unto the Body of the Son of God!

4. Lastly, they (together with all the holy Angels) there, keep (without any labour to distract them) a *perpetual Sabbath*, to the Glory, Honour and Praise of the ever Blessed Trinity, for the *Creating, Redeeming* and *Sanctifying* of the Church; and for his Power, Wisdom, Justice, Mercy and Goodness, in the *Government* of Heaven and Earth. When thou hearest a sweet Consort of *Musick*, meditate how Happy thou shalt be, when (with the *Shon* of heavenly Angels and saints) thou shalt sing a Part in that spiritual *Alleluiah* in that *Eternal Blessed Sabbath*; where there shall be such variety of Pleasures, and satiety of Joys, as neither know *tiredness* in doing, nor *end* in delighting.

4. Of the Effects of these Prerogatives.

From these Prerogatives there will arise to the Elect in Heaven, Five notable Effects.

1. **T**hey^e shall know God with a Perfect Knowledge, so far as Creatures can possibly

^a Phil. 3. 21. Acts 12. 6. ^b Luke 9. 31. Mark 9. 30.
^c 1 Cor. 15. 43, 44. ^d 1 Thess. 4. 2. ^e 1 Cor. 1. 10. Aug.
soliloq. cap. 36. Nihil notum in terra, nihil ignotum in caelis.

Comprehend the *Creator*. For there we shall see the *Word*, the *Creator*; and in the *Word*, all *Creatures* that by the *Word* were Created; so that we shall not need to learn (of the things which were made) the knowledge of him by whom all things were made. The *excellentest* *Creatures* in this *Life* are but as ^a *dark Veil*, drawn betwixt God and us; but when this *Veil* shall be drawn aside, then shall we see God ^b *face to face*, and *know him as we are known*.

We shall know the *Power* of the *Father*, the *Wisdom* of the *Son*, the *Grace* of the *Holy Ghost*, and the *Invisible Nature* of the *Blessed Trinity*. And in him we shall know not only *all our Friends*, (who died in the *Faith* of *Christ*) but also all the *Faithful* that ever were or shall be. For,

1. ^c *Christ* tells the *Jews*, that they shall see *Abraham Isaac and Jacob*, and *all the Prophets* in the *kingdom of God*; therefore we shall know them.

2. ^d *Adam* in his *Innocency* knew *Eve* to be *Bone of his Bone*, and *Flesh of his Flesh*, as soon as he awaked; much more then shall we know our *Kindred*, when we shall awake perfected and *Glorify'd* in the *Resurrection*.

3. The *Apostles* knew ^e *Christ* after his *Resurrection*, and the *Saints which rose with him*, and appeared in the *holy City*.

4. ^f *Peter*, *James* and *John* knew *Moses* and *Elias* in the *Transfiguration*; how much more shall we know one another, when we shall be all *Glorify'd*?

5. ^g *Dives* knew *Lazarus* in *Abraham's-bosom*,

^a 1 Cor. 13. 12. ^b 2. Cor. 3. 16. Res vere sunt in mundo invisibili, in mundo visibili umbræ rerum. Herm. ^c Luke 13. 28. ^d Gen. 2. 23. ^e Mat. 27. 33. ^f Mat. 17. 4. ^g Luke 16. 23. much

much more shall the Elect know one another in Heaven.

6. ^a Christ saith, that the twelve *Apostles* shall sit upon twelve *Thrones* to *Judge* (at that Day) the *twelve Tribes*, therefore they ^b shall be known, and consequently the rest of the Saints.

7. Saint *Paul* saith, that at that Day, ^c we shall know, as we are known of God; and ^d *Augustine* (out of this place) comforteth a Widow, assuring her That as in this Life, she saw her Husband with external Eyes, so in the Life to come, she should know his Heart, and what were all his Thoughts and Imaginations. Then Husbands and Wives look to your Actions and Thoughts, for all shall be made manifest one day. See 1 Cor. 4. 5.

8. The Faithful in the Old Testament are said to be ^e gathered to their Fathers; therefore the knowledge of our Friends remains.

9. ^f Love never faileth away; therefore Knowledge the ground thereof, remains in another Life.

10. Because the Last Day shall be a ^g declaration of the just Judgment of God, when he shall Reward every Man according to his Works; and every Man's Work be brought to light, much more the Worker. And if Wicked Men shall account for every ^h idle Word, much more shall the idle Speakers themselves be known. And if the Persons be not known, in vain are the Works made manifest. Therefore (saith the Apostle) ⁱ every man shall appear to account for the work that he hath done.

^a Mat. 19. 28. ^b 1 Cor. 6. 2, 3. ^c 1 Cor. 13. 12. ^d Aug. ad Italiam. viduam. Ep. 6. ^e Gen. 25. 35. 2 King. 22. ^f 1 Cor. 13. 8. ^g Rom. 2. 5. Rev. 22. 12. Eccles. 12. 14. Rom. 2. 15. ^h Mat. 12. 36. ⁱ 2 Cor. 5. 10.

done in his body, &c. See Wisdom, ch. 5. ver. 1. Though the respect of diversities of Degrees and Callings in *Magistracy, Ministry*; and ^a *Oeconomy* shall cease; yea, Christ shall then cease to Rule, as he is *Mediator*; and Rule all in all, as he is God, equal with the Father and the Holy Ghost.

^b The greatest *Knowledge* that Man can attain unto in this Life, comes as far short of the *knowledge* which we shall have in *Heaven*, as the knowledge of a *Child* that cannot yet speak plain, comes of the knowledge of the greatest *Philosopher* in the World. They who thirst for *Knowledge*, let them long to be Students of this *University*. ^c For all the Light by which we know any thing in this World, is nothing but the very *shadow of God*; but when we shall know God in *Heaven*, we shall (in him) know the manner of the Work of the *Creation*, the *Mysteries* of the Work of our *Redemption*; yea, so much knowledge as a Creature can possibly conceive and comprehend of the *Creator*, and his Works. But whilst we are in this Life, we may say with *Job*, ^d *How little a portion bear we of him?* And assure our selves with *Syracides*, ^e that, *There are hid yet greater things than these be, and that we have seen but a few of God's Works.*

2. They shall love God with *as perfect and absolute a Love*, as possibly a Creature can do. The manner of loving God, is to love him for himself; the measure is to love him *without measure*. For in ^f this Life (*knowing God but in part*) we love him but in part; but when the Elect in *Heaven* shall fully know God, then they will *perfectly* love God.

^a 1. Cor. 15. 24, 28. ^b 1 Cor. 13. 11. ^c *Lumen est umbra Dei, & Deus est lumen luminis.* Plato. Poli. 6. ^d Job 26. 24. ^e Ecclus. 42. 32. ^f 1 Cor. 13. 12.

And for the infinite causes of Love (which they shall know to be in him) they shall be infinitely ravished with the love of him.

3. They shall be filled with all manner of Divine Pleasures. * *At thy right hand* (saith David) *there are pleasures for evermore: Yea, They shall drink* (saith he) *out of the river of Pleasures.* For as soon as the Soul is admitted into the actual Fruition of the Beatifical Essence of God, she has all the goodness, beauty, glory, and perfection of all Creatures (in all the World) united together, and at once presented unto her in the sight of God. If any be in Love, there they shall enjoy that which is most Amiable. If any delight in Fairness, the fairest Beauty is but a dusty shadow to that: He that delights in pleasures, shall there find infinite varieties without either interruption of grief, or distraction of pain: He that loveth Honour, shall there enjoy it, without the disgrace of cankered Envy: He that loveth Treasure shall there possess it, and never be beguiled of it. There they shall have knowledge void of all ignorance; health that no sickness shall impair; and Life that no Death can determine. In a Word, look how far this wide World surpasseth for Light, Pleasures and Comforts, the close and narrow Womb wherein thou wast conceived a Child; so much doth the World to come exceed in Joys, Solace, and Consolation, this present World. How Happy then shall we be, when our Life is changed, and we translated thither?

4. They shall be replenished with an unspeakable Joy; † *In thy presence* (saith David) *is the fulness of joy;* and this Joy shall arise chiefly from the

* Psalm. 16. 11. Psalm. 36. 8. † Psalm. 16. 11.

sion of God, and partly from the sight of all the Holy Angels, and Blessed Souls of just and perfect Men who are in Bliss and Glory with him.

But especially from the blisful Sight of Jesus, the Mediator of the *New Testament*, our ^a *Emanuel*, God made Man. His sight will be the chief cause of our Bliss and Joy. If the ^b *Israelites in Jerusalem* so shuted for joy, that the earth rang again, to see Solomon Crowned; How shall the Elect rejoice in Heaven, to see Christ (the true Solomon) adorn'd with Glory? If *John Baptist* at his Presence did ^c leap in his Mother's womb for joy, how shall we exult for joy, when he will be, not only with us, ^d but in us in Heaven? If the Wise Men rejoic'd so greatly to find him, a ^e *Babe lying in a Manger*, how great shall the joy of the Elect be, to see him sit (as a King) in his his *Cœlestial Throne*? If ^f *Simeon* was glad to see him an Infant in the Temple, presented by the Hands of the Priests, how great shall our Joy be to see him a King, Ruling all things at the Right Hand of his Father? If ^g *Joseph and Mary* were so joyful to find him in the midst of the Doctors in the Temple, how glad shall our Souls be, to see him sitting as Lord amongst Angels in Heaven? This is that Joy of our Master, which (as the Apostle saies) ^h *the eye hath not seen, the ear hath not heard, nor the heart of man can conceive*; which because it cannot enter into us, we shall enter into it.

5. Lastly, They shall enjoy this Blissful and Glorious Estate for evermore. Therefore it is

^a Heb. 12. 24. ^b 1 Kings 1. 40. ^c Luke 1. 44. ^d Joh. 17. 22. ^e Mat. 2. 10. ^f Luke 2. 28. ^g Luke 2. 46.
^h Facilius dicere possumus quid ibi non sit, quam quid ibi sit. Aug. de sym. lib. 3. 1 Cor. 2. 5. Mat. 25. 21.

termed *Everlasting Life*; and Christ saith, ^a *that our joy no man shall take from us*. All other Joys (be they never so great) have an end. ^b *Ahasuerus's Feast* lasted an Hundred and eighty days; but he, and it, and all his Joys, are gone. For mortal Man to be assum'd to heavenly Glory, to be associated to *Angels*, to be satiated with all Delights and Joys (but for a time) were much; but to enjoy them *for ever*, without intermission or end, who can hear it, and not admire it? who can muse of it, and not be amaz'd at it? All the Saints of Christ (as soon as they felt once but a true taste of these eternal joys) counted all the ^c *riches and pleasures* of this life to be but *loss and dung*, in respect of that. And therefore (with unnecessary Prayers, Fastings, Alms-deeds, Tears, Faith, and good Life) they labour'd to ascertain themselves of this Eternal Life; and (for the love thereof) they ^d willingly either sold, or parted with all their earthly Goods and Possessions.

Christ calleth all *Christians Merchants*, *Luke 14* and *Eternal Life*, a *precious Pearl*, which a wise Merchant will purchase, tho' it cost him all that he hath, *Mat. 13*.

^e *Alexander* hearing the report of the great Riches of the Eastern Country, divided forth with among his Captains and Souldiers, all the Kingdoms of *Macedonia*. *Hephæstion* asking what he meant in so doing? *Alexander* answer'd, That he prefer'd the Riches of *India* (whereof he hoped shortly to be Master) before all that his Father *Philip* had left him in *Macedonia*. And should

^a John 16. 22. ^b Hest. 1. 3. ^c Phil. 3. 8. ^d Act. 1. 45. ^e Plutarch. Apoph. Regum.

not Christians then prefer the *eternal riches of Heaven*, so greatly renowned (which they shall enjoy ere long) before the corruptible trash of the Earth, which last but for a season?

Abraham and Sarah left their own Country and Possessions, to ^a look for a City whose builder and maker is God; and therefore bought no Land, but only a place of Burial. David preferred one day in this place, before a thousand elsewhere; yet, ^b to be a Door-keeper in the house of God, rather than to dwell in the richest Tabernacles of wickedness. ^c Elias earnestly besought the Lord to receive his Soul into his Kingdom, and went willingly (tho in a ^d fiery Chariot) thither. St. Paul (having once seen Heaven) continually ^e desired to be dissolved, that he might be with Christ. St. Peter (having espied but a Glimpse of that eternal Glory in the Mount) wished that he might dwell there all the days of his life; saying, ^f Master it is good for us to be here. How much better doth Peter now think it to be in Heaven it self? Christ (a little before his death) prayeth his Father ^g to receive him into that excellent Glory. And the Apostle witnesseth, that ^h for the joy that was set before him, he endured the Cross, and despised the shame. If a Man did but once see those joys (if it were possible) he would endure a hundred deaths to enjoy that happiness but one day.

Saint ⁱ Augustine saith, That he would be content to endure the torments of Hell to ^g in this joy, rather than to lose it. Ignatius (St. Paul's Scholar be-

^a Heb. 11. 10, 15, 16. ^b Psal. 84. 10. ^c 1 Kin. 19. 4. ^d 2 Kin. 11. 5. ^e Phil. 1. 23. ^f Mat. 17. 4. ^g John 17. 5. ^h Heb. 11. 2. ⁱ Serm. 31. de Sanctis.

ing threatened (as he was going to suffer) with the Cruelty of Torments, answer'd with great courage of Faith; ^k Fire, Gallows, Beasts, breaking of my Bones, quartering of my Members, crushing of my Body, all the Torments of the Devil together, let them come upon me, so I may enjoy my Lord Jesus and his Kingdom. The same Constancy shew'd ^l Polycarp, who could not by any Terrors of any kind of Death, be moved to deny Christ in the least measure. With the like Resolution answer'd ^m Basil his Persecutors, when they would terrifie him with Death; *I will never (said he) fear Death, which can do no more than restore me to him that made me.* If ⁿ Ruth left her own Country, and follow'd Naomi her Mother-in-Law, to go and dwell with her in the Land of Canaan (which was but a Type of Heaven) only upon the Fame which she heard of the God of Israel, (though she had no promise of any Portion therein) how should'st thou follow thy H^y Mother the Church, to go unto Christ, to the heavenly Canaan; wherein God hath given thee an Etern. I Inheritance, assured by an his Covenant, made in the Word of God, signed with the Blood of his Son, and sealed with his Spirit and Sacraments; this shall be thine Eternal happiness in the Kingdom of Heaven, where thy Lot shall be a Communion with the Holy Trinity; thy Joy, the presence of the Lamb; thy Exercise, Singing; thy Ditty, Hallelujah; thy Company, Saints and Angels; where Youth flourisheth that never waxeth Old; Beauty listeth, that never fadeth; Love aboundeth, that never Cools.

^k Hieron in Catalog. Iren. l. 3. contra Valent. ^l Euseb. l. cap. 16. ^m Nazian. de vit. Basil. ⁿ Ruth 1. 16.

Health continueth, that never *Slackneth*; and Life remaineth, that never *Endeth*.

Meditations directing a Christian how to apply to himself, without delay, the aforesaid knowledge of God and himself.

THOU seeest therefore, O Man, how wretched and cursed thy State is, by corruption of Nature, without Christ; insomuch, that the Scriptures do liken wicked Men unto *Lynns, Bears, Bulls, Horses, Dogs*, and such like Savage Creatures in their Lives; it is certain that the condition of an *unregenerate Man*, is in his Death more vile than a Dog, or the filthiest Creature in the World. For the *Beast* (being made for Man's use) when he dieth, endeth all his *miseries* with his death. But Man (endued with a *reasonable and immortal Soul*, made after God's *Image*, to serve God) when he ends the Miseries of this Life, must account for all his *Misdeeds*, and begin to endure those Miseries that never shall know end. No Creature but Man is liable to yield at his Death an Account for his Life. The brute Creatures, not having *reason*, shall not be required to make any Account for their *deeds*; and good *Angels*, though they have *not reason*, yet shall they yeild no Account because they have *no sin*; and as for *evil Angels*, they are without all *hopes*, already condemned, so that they need not make any farther Accounts; *Man* only in his Death must be God's Accountant for his Life.

On the other side, thou seeest (O Man) how happy and blessed thy Estate is being truly reconciled unto God in Christ, in that (through the resurrex-

ration of *God's Image*, and thy restitution into thy *Soveraignty* over other Creatures) thou art in this Life little inferior to the *Angels*; and shalt be in the Life to come equal to the *Angels*. Yea, (in respect of thy Nature, exalted by a *personal union* to the *Son of God*, and by him to the *Glory of the Trinity*) superior to the *Angels*; a *Fellow-Brother* with *Angels*, in *Spiritual Grace*, and *Everlasting Glory*.

Thou hast seen how glorious and perfect *God* is, and how that all thy chief *bliss* and *happiness* consisteth in having an *Eternal Communion* with his Majesty.

Now therefore (O impenitent Sinner) in the Bowels of *Christ Jesus* I intreat thee; nay, I conjure thee, as thou tenderest thy own Salvation, seriously to consider with me, how false, how vain, how vile are those things which still retain and chain thee in this wretched and curst Estate wherein thou livest, and hinder thee from the Favour of *God*, and the hope of *Eternal Life* and *Happiness*.

Meditations on the hinderances which keep back a Sinner from the Practice of Piety.

Those hinderances are chiefly seven.

1. An ignorant mistaking of the true meaning of certain places of the *Holy Scriptures*, and some other chief Grounds of *Christian Religion*.

The *Scriptures* mistaken are these.

1. *Ezek. 23. 14. 16. At what time sever a sinner repenteth him of his sin, I will blot out all, &c.* Hence the carnal *Christian* gathereth, That he may repent when he will. It is true, whensoever a

Sin

Sinner doth repent, God will forgive, but the Text saith not, that a Sinner may repent whensoever he will, but when God will give him Grace. ^a Many (saith the Scripture) when they *would have repented, were rejected, and could not repent, tho' they sought it carefully with Tears.* What comfort yields this Text to thee who hast not repented, nor knowest whether thou shalt have Grace to repent hereafter?

2. Matth. 11 26. *Come unto me all you that labour and are heavy laden, and I will give you rest.* Hence the *lewdest* Man collects that he *may* come unto Christ when he lists. But he must know, that no Man ever comes to Christ, but he who (as Peter saith) ^b *Having known the way of righteousness hath escaped the pollutions of this world, through the knowledge of our Lord and Saviour Jesus Christ.* To ^c come unto Christ, is to repent and believe; and this no man can do, unless his heavenly ^d Father draweth him by his Grace.

3. Rom. 8. 1. *There is no condemnation to them which are in Christ Jesus:* True, but they are such who walk not after the flesh (as thou dost) but after the spirit, which thou didst never yet resolve to do.

4. 1 Tim. 1. 15. *Christ Jesus came into the world to save sinners, &c.* True, but such Sinners, who like St. Paul, are converted from their wicked Life; not like thee, who still continuest in thy lewdness. For that ^e Grace of God, which bringeth salvation unto all men, teacheth us, that deny-

^a Heb. 12. 17. Luke 13. 24, 27. ^b 2 Pet. 2. 20, 22. ^c Isa. 1. 18. John 6. 35. ^d John 6. 44. ^e Tit. 2. 11.

ing ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.

5. Prov. 24. 16. *A just man falleth seven times in a day, and riseth, &c.* [*In a day*] is not in the Text; which means not falling into sin, but falling into trouble, which his malicious Enemy plots against the Just, and from which God^e delivers him. And though it meant falling in, and rising out of sin; what is that to thee, whose falls all Men may see every day; but neither God nor Man, can at any time see thy rising again by repentance.

6. Isa. 64. 6. *All our righteousnesses are as filthy Rags.* Hence the Carnal Christian gathers, That seeing the best works of the best Saints are no better, then his are good enough; and therefore he needs not much grieve that his Devotions are so Imperfect. But *Isaiab* means not in this place the righteous Works of the Regenerate; as fervent Prayers in the name of God; charitable Almshouses from the Bowels of Mercy; suffering in the Gospel's defence, the spoil of Goods and spilling of Blood, and such works, which St. Paul^e calls the *fruits of the Spirit*: But the Prophet making a humble confession, in the name of the Jewish Church, when she had fallen from God to Idolatry, acknowledgeth, that whilst they were by their filthy Sins separated from God, as Lepers are by their infected sores and polluted cloaths from Men; their chiefest Righteousness could not but be abominable in his sight. And though our best works, compared with Christ's righteousness, are no better than unclean rags; yet in God's acceptance

for Christs sake, they are called ⁿ white rayment ; yea, ⁱ pure fine linnen, and shining ; far unlike the ^k Leopards spots and ^l filthy garments.

7. James 3. 2. *In many things we sin all* : True, but Gods Children *sin not in all things*, as thou dost, without either *bridling* their lusts, or *mortifying* their corruptions ; and *though the reliques of sin remain* in the dearest children of God, that they had need daily to cry, *our Father which art in Heaven, forgive us our Trespases* ; yet ^m in the New Testament, none are properly called Sinners, but the Unregenerate : But the Regenerate, in respect of their zealous endeavour serve God in unfeigned holiness, are every where called Saints : insomuch that St. John saith that ⁿ *whosoever is born of God sinneth not* ; that is, liveth not in willful filthiness, suffering Sin to reign in him as thou dost. Deceive not thy self with the name of a Christian ; whosoever liveth in any customary gross Sin, he liveth not in the state of Grace. Let therefore ^o (saith St. Paul) *every one that nameth the name of Christ depart from iniquity*. The Regenerate sin but upon frailty ; they repent and God doth pardon, therefore they sin ^p not to death. The Reprobate sin maliciously, sinfully, and delight therein, so that by their good will, Sin shall leave them before they leave it. They will not repent, and God will not pardon. Therefore their Sins are mortal (saith St. John) or rather immortal, as saith St. Paul, Rom. 2. 5. It is no excuse therefore to say, we are all Sinners. True Christians, thou seest, are all Saints.

^b Rev. 3. 18. ⁱ Rev. 19. 8. ^k Jer. 13. 23. ^l Zech. 3. 4.
^m Gal. 1. 1. Rom. 5. 8. John 9. 31. 1 ⁿ John 3. 9. ^o 1 John
5. 18. 2 Tim. 2. 19. ^p 1 John 5. 16.

8. *Luke 23. 43.* The Thief converted at the last gasp, was receiv'd to *Paradise* : What then ? If I may have but time to say, when I am dying, *Lord * have mercy upon me*, I shall likewise be saved. But what if thou shalt not ? And yet *many in that day shall say, Lord, Lord* ; and the Lord will not know them. The Thief was saved, for he repented ; but his fellow had no grace to repent, and was damned. Beware therefore lest trusting to too late repentance, at thy last end on Earth, thou be not driven to repent too late without end in Hell.

9. 1 *John 1. 7.* *The Blood of Jesus Christ cleanseth us from all sin.* And 1 *John 2. 1.* *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, &c.* Oh comfortable ! But hear what *St. John* saith in the same place ; *My little Children, these things write I unto you, that yee sin not.* If therefore thou leavest thy Sin, these comforts are thine, else they belong not to thee.

10. *Rom. 5. 20.* *Where sin abounded, grace did abound much more.* O sweet ! But hear what *St. Paul* addeth ; *What shall we say then ? shall we continue in sin, that grace may abound ? God forbid. How shall we that are dead to sin live any longer therein ?* *Rom. 6. 1, 2.* This place teacheth us not to presume ; but that we should not despair. None therefore of these Promises, promiseth any grace to any, but to the penitent heart.

The grounds of Religion mistaken, are these.

1. From the Doctrine of *Justification* by Faith only ; a carnal Christian gathereth, *That good*

* *Math. 2. 27.*

works are not necessary. He commends others that do good works, but he perswades himself that he shall be saved by his Faith, without doing any such matter. But he should know, ^a that though good Works are not necessary to Justification, yet they are necessary to Salvation, for we are God's workmanship, created in Christ Jesus unto good works, which God hath predestinated, that we should walk in them. Whosoever therefore in years of ^b discretion bringeth not forth good works, after he is called, he cannot be saved, neither was he ever predestinated to Life Eternal. Therefore the Scripture saith, that ^c Christ will reward every man according to his works. Christ respects in the Angels of the seven Churches nothing but their works, and at the last Day he will give the heavenly Inheritance only to them who have done good works, ^d in feeding the hungry, cloathing the naked, &c. At that day ^e righteousness shall wear the Crown. No Righteousness, no Crown, no good Works (according to a Man's Talent) no Reward from God, unless it be ^f vengeance. To be rich in good works, is the surest foundation of our assurance ^g to obtain Eternal life. For good works are the true fruits of a true faith, which apprehendeth Christ and his obedience unto Salvation. And no other Faith ^h availeth in Christ, but that which worketh by love; and (but in the act of justification) that Faith which only justifieth is ⁱ never alone, but ever accompani-

^a Eph. 2. 10. ^b Fulk. Rhem. Test. Ann. in Epc. 2. 2. ^c Rom. 2. 6. 2 Cor. 9. 6. Rev. 22. 12. Rev. 2. 2. ^d Mat. 25. ^e 2 Tim. 4. 8. ^f Rom. 2. 8. ^g 1 Tim. 6. 15. ^h Gal. 5. 6. ⁱ Fides sola non est sola: Fides sola justificat, ut oculus solus vider.

ed with *good works*; as the Tree with his Fruits, the Sun with his Light, the Fire with his Heat, the Water with his Moisture. And the *faith* which doth not *justify her self by good works* before men, is but a ^k *dead faith*, which will never justify a Man's Soul before God. But a justifying Faith ^l *purifieth the heart*, and ^m *sanctifieth the whole Man* throughout.

II. From the Doctrine of God's *Eternal* ⁿ *Predestination*, and *unchangable Decree*, he gathereth, that if he be *predestinated to be saved*, he cannot but be saved; if to be damned, no means can do any good. Therefore all works of Piety are but in vain. But he should learn, that God hath *predestinated to the means*, as well as to the end. Whom God hath *predestinated to be saved*, which is the ^o *end*, he hath likewise *predestinated to be first called, justified, and made conformable to the Image of his Sm*, which ^p is the means. And they (*faith St. ^q Peter*) *who are elect unto salvation, are also elect unto the sanctification of the spirit*. If therefore upon thy calling, thou conformest thy self to the *Word and Example of Christ* thy Master, and obeyest the good motions of the *Holy Spirit*, in leaving Sin, and living a godly life; then assure thy self, that thou art one of those who are *infalibly predestinated to everlasting Salvation*. If otherwise, blame not God's *predestination*, but thine own Sin and rebellion. Do thou but return

^k James 2. 16. ^l Acts 15. 9. ^m Acts 16. 18. ⁿ 1 Thes. 5. 21. Mat. 35. 24. Ephes. 1. 4. Eccles. 3. 14. ^o 1 Pet. 1. 9. ^p Rom. 8. 29, 30. John 15. 16. ^q 1 Pet. 1. 2. Noli te in Deo primum quarere, sed in Christo in quo si te per hndem invenis, certus esto, te esse electum.

unto God, and God will graciously receive thee, as the Father did the prodigal Son; and by thy conversion it shall appear, both to ^r Angels and ^r Men, that thou didst belong to his *Election*. If thou wilt not, why should God save thee?

III. When a carnal Christian *bears* that *Man hath not free will unto good*, he loseth the reins to his own corrupt will, as tho' it lay not in him to bridle, or to subdue it; *Implicitly* making God the Author of Sin, in suffering Man to run into this necessity. But he should know, that God gave *Adam* free will, to stand in his ^r integrity if he would; *Man* abusing his free-will, lost both himself and it. Since the Fall, *Man* in his state of corruption, hath free-will to evil, but not to good; for in this state ^u *we are not* (saith the Apostle) *sufficient to think a good thought*. And God is not bound to restore us what we lost so wretchedly, and take no more care to recover again. But as soon as a Man is regenerated, the *grace of God* *freeth his will unto good*, so that he doth all the good things he doth with a free-will; for so the Apostle saith, ^w *that God of his own good pleasure, worketh both the will and the deed in us*; who (as the Apostle expoundeth) ^x *cleanse our selves from all*

^r Luke 15. 10. *f* Verse 24. : *Magnas homo liberi arbitrii vires cum conderetur accepit, sed eas peccando amisit.* Aug. de spirit. & lit. cap. 3. Eccles. 7. 29. *Homo malè utens libero suo arbitrio, & se & liberum suum arbitrium perdidit.* Aug. Ench. ad Laur. cap. 30. ^u 2 Cor. 3. 5. *Per lapsum, arbitrii libertas in naturalibus manet in supernaturalibus amissa est, donec gratia restituatur.* ^w Phil. 2. 12, 13. *Acti agimus.* *The will is possib^e in receiving the first grace, afterwards affixe in all goodness.* ^x 2 Cor. 7. 1.

filthiness of flesh and spirit, and finish our sanctification in the fear of God. And in this state every true Christian hath free-will; and as he encreaseth in grace, so doth his will in freedom; for ^y when the Son shall make us free, then shall we be free indeed, and ^z where the spirit of the Lord is there is liberty: For the holy Spirit draws their minds, not by coercion, but by the Cords of Love, Cant. I. 4. by illuminating their minds to know the truth; by changing their hearts to love the known truth; and by enabling every one of them (according to the measure of grace which he hath received) to do the good which he loveth. But thou wilt not use the freedom of thy will so far as God hath freed it; for thou dost many times willfully (against God's Law, to the hazard of thy Soul) that which (if the King's Laws forbid under the penalty of Death, or loss of thy worldly Estate) thou wouldst not do. Make not therefore thy want of free-will unto good, to be so much the cause of thy sin, as thy want of a loving Heart to serve thy heavenly Father.

IV. When the natural Man hears *that no man (since the Fall) is able to fulfill the Law of God, and keep all his Commandments*, he boldly presumes to sin as others do; he contents himself with a *few good thoughts*; and if he be not altogether as bad as the worst, he concludes, that he is as truly regenerate as the best. And every voluntary refusal of doing good, or withstanding

y John 8. 36. *Liberum arbitrium non nisi gratia Dei efficitur liberum. Aug. ad Col. c. 17. z 2 Cor. 3. 17. Voluntas humana non libertate gratiam consequitur, sed gratia libertatem. Aug. de grat.*

evil,

evil, he counts the impossibility of the Law : But he should learn, that though (since the *Fall*) no Man but *Christ*, who was both God and Man, did or can perfectly fullfil the whole Law ; yet every true Christian, as soon as he is regenerated, begins to keep all God's Commandments in *truth*, though he cannot in absolute perfection. Thus with *David*, ^a *they apply their hearts to fullfil God's Commandments always unto the end.* And then the *spirit of* ^b *grace*, which was promised to be more abundantly poured forth under the Gospel, helpeth them in their good endeavours, and assisteth them to do what he commands them to do. And in so doing, God accepteth their good will and ^c *endeavour*, instead of perfect fulfilling of the Law ; supplying out of the Merits of *Christ*, who fulfilled the Law for us, whatsoever wanteth in our obedience : And in this respect *St. John* saith, that ^d *God's commandments are not burthenous.* And *St. Paul* saith, ^e *I am able to do all things through the help of him that strengtheneth me.* And *Zachary* and *Elizabeth* are said to walk ^f *in all the Commandments of the Lord without reproof.* Hereupon *Christ* commends to his Disciples, the care of keeping ^g *his Commandments*, as the truest testimony of our love unto him. So far therefore doth a man love *Christ*, as he makes conscience to walk in his Commandments ; and the more unto *Christ* is our love, the less will our pains seem in keeping his Law. The Law's curse (which under the Old Testament was so terrible) is, under the New (by the Death of *Christ*) abolished to the Rege-

^a Psalm 119. 112. ^b Joel 2. 28, 29. Zech. 12. 10. ^c *mod juber, juvat* Aug. ^e 2 Cor. 8. 12. ^d 1 John 5. 3. ^e Phil. 4. 13. ^f Luke 1. 16. ^g John 15. 10.

nerate; the rigour which made it impossible to our Nature before, is now to the new-born so mollified by the spirit; that it seems facile and easie. The Apostles indeed press'd on the unconverted Jews and Gentiles, the impossibility of keeping the Law by the ability of Nature corrupted. But when they have to do with regenerate Christians, they require to the Law (which is the rule of Righteousness) true ^a obedience in word and deed; the ^b mortifying of their Members; the ^c crucifying of the flesh with the affections and lusts thereof, ^d resurrection to newness of life, ^e walking in the spirit, ^f overcoming of the world by faith: So that tho' no Man can say as Christ, ^g Which of you can rebuke me of sin? yet every regenerate Christian can say of himself which of you can rebuke me of being an Adulterer, Whoremonger, Swearer, Drunkard, Thief, Usurer, Oppressor, Proud, Malicious, Covetous, Profaner of the Holy Sabbath, a Lier, a neglecter of God's Publick Service, and such gross Sins? else he is no true Christian. When a man casts off the conscience of being ruled by God's Law, then God ^h gives him over to be led by his own Lusts; the surest sign of a Reprobate sense. Thus the Law, which since the Fall, no man by his own natural Ability can fulfill; is fulfilled in truth, of every true regenerate Christian, through the gracious assistance of ⁱ Christ's holy Spirit. And this Spirit God will ^k give to every Christian that

^a Rom. 15. 18. ^b Col. 3. 5. ^c Gal. 5. 24. Rom. 6. 12, 13. ^d Rom. 6. 4, 5. Rom. 8. 11. ^e Gal. 5. 25. ^f 1 John 5. 4. ^g John 8. 46. ^h Rom. 1. 24, 28. ⁱ Rom. 8. 9, &c. Aug. opat ut Pelagius agnoscat posse legem præstari per gratiam Christi & pacem fore edicit. ^k Luke 11. 13. James 1. 5.

will pray for it, and *incline his heart* to keep his *Laws*.

V. When the unregenerate Man hears that God ¹ *delights more in the inward man than in the outward man*; then he feigneth with himself, that all outward Reverence and profession is but either *superstitious* or *superfluous*. Hence it is that he seldom kneeleth in the *Church*; that he puts on his Hat at singing of *Psalms* and the publick *Prayers*; which the prophane Varlet would not offer to do in the presence of a Prince or Nobleman. And so that he keep his mind unto God, he thinks he may *fashion himself* (in all other things) to the *World*. He divides his thoughts, and gives so much to God, and so much to his own *lusts*; yea, he will divide with God the *Sabbath*, and will give him almost the one half, and spend the other wholly in his own *Pleasures*. But know, O carnal Man, that Almighty God will not be served by halves, because he hath created and redeem'd the *whole man*. And as God detests the service of the *outward man*, without the inward heart, as *hypocrisie*; so he counts the inward Service, without all external reverence, to be meer *prophaneness*; he requireth both in his worship. In prayer therefore bow thy *knees* in witness of thy *humiliation*; lift up thine *eyes* and thy *hands*, in testimony of thy *confidence*; hang down thy *head*, and smite thy *breast*, in token of thy *contrition*; but especially call upon God with a *sincere heart*, serve him holily, serve him wholly, serve him only; for God, and the *Prince* of this

Deus magis delectatur affectu quam effectu Amb.

World,

World, are two contrary ^m Master's, and therefore no man can possibly serve both.

VI. The unregenerate Christian holds the *hearing of the Gospel preached*, to be but an indifferent matter, which he may use or not use at his pleasure; but whosoever thou art, that wilt be assured in thy heart, that thou art one of Christ's Elect Sheep; thou must have a special care and conscience (if possibly thou canst) to *hear God's Word Preached*. For first the preaching of the Gospel, is the chief ordinary means which God hath appointed to Convert the Souls of all that he hath ⁿ predestinated to be saved; therefore it is called ^o the power of God unto Salvation to every one that believeth. And where this Divine Ordinance is not, the ^p people perish, and whosoever shall refuse it, ^q it shall be more tolerable for the Land of Sodom and Gomorrah, in the day of Judgment than for those people. Secondly, the preaching of the Gospel is the ^r Standard or Ensign of Christ, to which all Soldiers and Elect People must assemble themselves, when this Ensign is display'd, as upon the Lord's Day: He is none of Christ's People that ^r flocks not unto it, neither shall any drop of the ^r rain of his Grace light on their Souls. Thirdly, it is the ordinary means by which the Holy Ghost ^u begetteth Faith in our hearts, without ^w which we cannot please God. If the hearing of Christ's voice, be the chief mark of Christ's elect ^x Sheep and of the ^y Bridegroom's Friends, then must it be a fearful mark of

^m Mat. 6. 24. ⁿ Acts 13. 48. ^o Rom. 1. 16. ^p Prov. 29. 18.
^q Mat. 10. 20. ^r Isa. 11. 1. / Isa. 2. 2, 3. ^r Zach. 14. 17.
^s Rom 10. 14. ^w Heb. 11. 6. ^x John 10. 27. ^y John 3. 29.

a reprobate ^a Goat, either to neglect or contemn to hear the preaching of the Gospel. Let no man think this position foolish, ^b for by this foolishness of preaching, it pleaseth God to save them which believe. Their State is therefore fearful, who live in peace, without caring for the preaching of the Gospel. Can men look for God's mercy and despise his means? ^c He (saith Christ of the Preachers of his Gospel) that despiseth you despiseth me, ^d He that is of God, heareth God's word; ye therefore hear them not, because ye are not of God. Had not the ^e Israelites heard Phineas's Message, they had never wept. Had not the Baptist Preached, the Jews had never ^f mourned. Had not they who crucified Christ, heard Peter's Sermon, their hearts had never been ^g pricked. Had not the Ninevites heard Jonas's ^h preaching, they had never repented; and if thou wilt not ⁱ hear and ^k repent, thou shalt never be saved.

VII. The Opinion that the Sacraments are but bare signs and seals of God's promise and grace unto us, doth not a little hinder Piety; whereas indeed, they are seals as well of our service and obedience unto God; which service, if we perform not unto him, the Sacraments seal no Grace unto us. But if we receive them upon the resolution to be his faithful and penitent servants, then the Sacraments do not only signify and offer, but also seal and exhibit indeed, the inward spiritual grace, which they outwardly promise and represent;

^a Heb. 2. 3. John 8. 47. ^b 1 Cor. 1. 11. ^c Luke 10. 16. ^d John 8. 47. ^e Judges 2. 1. &c. ^f Luke 7. 32. 33. ^g Acts 2. 37. ^h Jon. 3. 5. ⁱ Prov. 28. 9. ^k Luke 13. 5.

and to this end *Baptism* is called the ¹ *washing of Regeneration*, and *renewing of the Holy Ghost*; and the *Lord's Supper*, ^m *The Communion of the Body and Blood of Christ*. Were this Truth believed, the *Holy Sacrament of the Lords Supper* would be oftener and with greater reverence received.

VIII. The last, and not the least Block whereat *Piety* stumbleth in the course of Religion, is by adorning *Vices* with the names of *Vertues*, as to call drunken carousing, drinking of *healths*; Spilling innocent blood, *Valour*; *Gluttony*, *Hospitality*; *Covetousness*, *Thriftiness*; *Whoredom*, loving a *Mistress*; *Simony*, *Gratuity*; *Pride*, *Gracefulness*; *Disssembling*, *Compliment*; *Children of Belial*, *Good Fellows*; *Wrath*, *Hastiness*; *Ribaldry*, *Mirth*. So on the other side, to call *Sobriety* in words and actions, *Hypocrisy*; *Alms-deeds*, *Vain-glory*; *Devotion*, *Superstition*; *Zeal in Religion*, *Puritanism*; *Humility*, *Crouching*; *scruple of Conscience*, *Preciseness*, &c. And whilst thus we call evil, good; and good, evil; true *Piety* is much hindered in her progress. And thus much of the first hinderance of *Piety*, by mistaking the true sense of some special places of Scripture, and grounds of *Christian Religion*.

The second hinderance of Piety.

The evil Example of Great Persons. The practice of whose prophane lives they prefer for their Imitation, before the precepts of God's Holy Word. So that when they see the greatest Men in the State, and many chief Gentlemen in their Country, to make neither care nor conscience to hear Ser-

1 Tit. 3. 5. m 1 Cor. 10. 16.

mons, to receive the Communion, nor to sanctifie the Lord's Sabbath, &c. But to be Swearers, Adulterers, Carousers, Oppressors, &c. then they think that the using of these holy Ordinances, are not matter of so great moment; for if they were, such Great and Wise Men would not set so little by them. Hereupon they think that Religion is not a matter of necessity. And therefore where they should (like Christians) Row against the Stream of Impiety towards Heaven, they suffer themselves to be carried with the Multitude down-right into Hell; thinking it impossible that God will suffer so many to be damned: Whereas, if the God of this World had not blinded the Eyes of their Minds, the Holy Scriptures would teach them, that ⁿ Not many wise men after the flesh, not many mighty, not many noble are called, &c. but that for the most part ^o the poor receive the Gospel; and that ^p few rich men shall be saved. And that howsoever many are called, yet the chosen are but few. ^q Neither did the multitude ever save any from Damnation. As God hath advanced Men in greatness above others, so doth God expect, that they in Religion and Piety should go before others; otherwise, greatness abused (in the time of their Stewardship) shall turn to their greater condemnation in the day of their accounts. At what time, sinful great and mighty Men, as well as the poorest slaves and bond-men, shall wish, That the Rocks and Mountains may fall upon them, and hide them from the presence of the Judge, and

ⁿ 1 Cor. 1. 26. ^o Mat. 11. 5. ^p Mat. 19. 23, 24. ^q Mat. 22. 14. Potentes potentior cruciabuntur. Sap. Rev. 6. 15, 16. &c.

from his just deserved wrath. It will prove but a miserable solace, to have a great company of great men partakers with thee, of thine eternal Torments. The multitude of Sinners, doth not extenuate, but aggravate Sin, as in Sodom. Better it is therefore with a few to be saved in the Ark, than with the whole World to be drowned in the Flood. Walk with the few godly in the Scriptures narrow path to Heaven; but crowd not with the godless multitude, in the broad way to Hell. Let not the Examples of irreligious great Men hinder thy Repentance; for their greatness cannot at that day exempt themselves from their own most grievous punishment.

The third hinderance of Piety.

3. *The long escaping of deserved punishment in this Life.* * Because sentence (saith Solomon) is ~~not~~ speedily executed against an evil worker; therefore the hearts of the Children of men are fully set in them to do evil, not knowing that the bountifulness of God * leadeth them to repentance.

But when his patience is abused, and Man's Sins are ripened, his Justice will at once both * begin and make an end of the Sinner; and he will recompence the slowness of his delay, with the grievousness of his Punishment. Though they were suffered to run on the score all the days of their Life; yet they shall be sure to pay the utmost farthing, at the day of their death. And whilst they suppose themselves to be free from Judgment, they are already smitten with the

* Mat. 7. 13. Exod. 23. 2. † Eccles. 8. 11. ‡ Rom. 2. 4
2 Pet. 3. 10. § I Sam. 3. 12. Ezek. 39. 8.

heaviest of God's Judgments, * a heart that cannot repent. The *stone* in the Reins or Bladder, is a grievous pain that kills many a Man's Body; but there is no disease to the *Stone* in the *Heart*, whereof * *Nabal* died, and which killeth millions of Souls. They refuse the tryal of Christ and his Cross; but they are stoned by Hell's Executioner to Eternal Death.

Because many Nobles and Gentlemen are not smitten with present Judgments for their outrageous Swearing, Adultery, Drunkenness, Oppression, prophaning of the Sabbath, and disgraceful neglect of God's Worship and Service, they begin to doubt of Divine Providence and Justice, both which two Eyes, they would as willingly put out in God, as the *Philistines* bor'd ' out the Eyes of *Sampson*. It is greatly therefore to be feared, lest they should provoke the Lord to cry out against them, as *Sampson* against the *Philistines*: By neglecting the Law and walking after their own hearts, they put out (as much as in them lieth) the Eyes of my Providence and Justice: Lead me therefore to these chief Pillars, whereupon the Realm standeth, that I may pull the Realm upon their Heads, ² and be at once avenged on them, for my two Eyes. Let not God's Patience hinder thy Repentance; but because he is so patient, therefore do thou the rather Repent.

The Fourth hinderance of Piety.

4. *The presumption of God's Mercy.* For when Men are justly convinc'd of their Sins, & rich with they betake themselves to this Shield, *Christ is*

* Rom. 2.5. μετανοείτε καὶ πόνοι, Cor. poenitere nesci-
um. x 1 Sam.25.17. y Judges 16. 12. z Judges 16.26, &c.

Merciful; so that every Sinner makes *Christ* the Patron of his sin; as though he had come into the World to bolster sin, and not to destroy the ^a works of the Devil. Hereupon the Carnal-*Christian* presumeth, That though he continueth a while longer in his Sin, God will not shorten his Days. But what is this but to be an implicate Atheist? Doubting that either God seeth not his Sins, or if he doth, that he is not Just; for if he believeth that God is Just, how can he think, That God, who for Sin so severely Punisheth others, can Love him who still loveth to continue in Sin? True it is, Christ is Merciful; But to whom? only to them that ^b Repent and turn from iniquity in Jacob. ^c But if any man bless himself in his heart, saying, I shall have peace, although I walk according to the stubbornness of mine own heart, thus adding drunkenness to thirst; the Lord will not be merciful unto him, &c. O mad Men! who dare Bless themselves, when God pronounceth them Accursed! Look therefore how far thou art from finding Repentance in thy self; so far art thou from any assurance of finding Mercy in Christ. ^d Let therefore the wicked forsake his ways, and the unrighteous man his own imaginations, and return unto the Lord, and he will have mercy upon him; and to our God, for he is very ready to forgive.

Despair is nothing so dangerous as Presumption. For we Read not in ^a 1 the Scriptures of above Three or Four, whom roaring Despair overthrew; but secure Presumption has sent Millions to Perdition without any wise. As therefore the Danieels of Israel

^a 1 John 3. 8. ^b Isa. 59. 20. Deut. 29. 19. ^c Non delinquenti, sed peccata relinquenti condonat Deus. ^d Isa. 55. 7.

sang in their Dances: ^d *Saul hath killed his thousands, and David his ten thousands*, so I may say, that despair of God's Mercy has Damned *Thousands*, but the ^e presumption of God's Mercy has Damned *Ten thousands* and sent them quick to Hell, where now they remain in eternal Torments, without all help or ease, or hope of Redemption. God spar'd the ^f *Thief*, but not his Fellow; God spar'd one, that no Man might Despair; God spar'd but one, that no Man should Presume. Joyful assurance to a Sinner that repents; no comfort to him that remains impenitent. God is infinite in Mercy, but to them only, who turn from their Sins to serve him in Holiness, without which no man shall see the Lord, Heb. 12. 14. To keep thee from the hinderance of presumption, remember, that as Christ is a Saviour, so ^g *Moses* is an Accuser. Live therefore, as though there were no Gospel; die as though there were no Law. Pass thy life, as though thou wert under the conduct of *Moses*; depart this Life, as if thou knewest none but Christ, and him Crucified. Presume not, if thou wilt not perish; ^h Repent, if thou wilt be sav'd.

The fifth hinderance of Piety.

5. *Evil company*, commonly term'd *Good Fellows*: But indeed the Devil's chief instruments to hinder a wretched Sinner from Repentance and Piety. The first sign of God's Favour to a Sinner, is to give him grace to forsake evil companions: Such who wilfully continue in sin, condemn the

^d 1 Sam. 18. 7. ^e Metuendum est ne te occidat spes. & cum multum speres de misericordiâ, incidas in judicium. Aug. ^f Luke 23. 43. Latronis exemplum non est exemplum imitationis sed consolationis. ^g John 5. 45. ^h Qui dat penitenti veniam non dabit peccanti penitentiam. Aug.

means of their Calling, gibing at the sincerity of profession in others, and shaming Christian Religion by their own prophane lives. * These sit in the seat of the Scorners; for as soon as God admits a Sinner to be one of his People, he bids him, *Come out of Babylon.* ¹ Every lewd company is a Babylon out of which, let every child of God either keep himself, or if he be in, think that he hears his Father's Voice sounding in his Ears, *Come out of Babylon, my Child.* As soon as Christ looked in mercy upon Peter, he went out of the Company that was in the High-Priest's Hall, ^m and wept bitterly for his offence. David Vowing (upon his recovery) a new Life, said, ⁿ *away from me all ye workers of iniquity, &c.* As if it were impossible to become a new Man, till he had shaken off all old ill Companions. The truest proof of a Man's Religion, is the quality of his Companions. Prophane Companions are the chief Enemies of Piety, and quellers of holy Motions. Many a time is poor Christ (offering to be new Born in thee) thrust into the ^o Stable, when these lewd Companions by their Drinking, Plays, and Feasts, take up all the best Rooms in the Inn of thy Heart. Oh! let not the company of earthly Sinners hinder thee from the Society of heavenly Saints and Angels.

The Sixth hinderance of Piety.

6. A conceited fear, lest the Practice of Piety should make a Man (especially a Young Man) to wax too sad and pensive; whereas indeed none can better joy, nor have more cause to rejoice, than Pious and Religious Christians: For as soon as

* Psal. 1.1. ¹ Rev. 18.4. ^m Luke 22.82. ⁿ Psal. 6.8.
^o Luke 2.7.

they are ^p justify'd by Faith, they have peace with God, than which there can be no greater joy. Besides, they have already the *Kingdom of Grace* descended into their Hearts, as an assurance that (in God's good time) they shall ascend into his *Kingdom of Glory*. This *Kingdom of Grace* consists in Three things: First *Righteousness*, ^q for having Christ's Righteousness to justify them before God, they endeavour to live *Righteously* before Men. Secondly, *Peace*, for the peace of Conscience inseparably followeth a righteous Conversation. Thirdly, the *Joy of the Holy Ghost*, which Joy is only felt in the peace of a good Conscience; and is so great, that ^r it passeth all understanding. No Tongue can express it, no Heart can conceive it, but only he that feels it. This is that ^s fulness of joy which Christ promis'd his Disciples, in the midst of their Troubles, a joy that no man could take from them. The feeling of this joy, David upon his Repentance begged so earnestly at the Hands of God; ^t Restore me to the joy of thy salvation. ^u And if the Angels in Heaven rejoice so much at the conversion of a sinner, the joy of a sinner converted must needs be exceeding great in his own Heart. It is worldly sorrow that snows so timely upon Mens Heads, and fills the furrows of their Hearts, with the sorrows of Death. The godly sorrow of the Godly (when God thinks it meet to try them) causeth in them ^v Repentance not to be repented of; for it doth but further their Salvation, and in all such tribulation, they shall be sure to have the *Holy Ghost* to be their ^w Comforter; who will ^x make our con-

^p Rom. 5. 2. ^q Rom. 14. 17. ^r Phil. 4. 7. ^s John 16. 24. ^t Ver. 22. ^u Phil. 3. 12. ^v Luke. 15. 7. 10. ^w 2 Cor. 7. 10. ^x John 14. 15, 17. ^y 2 Cor. 1. 5.

solutions to abound through Christ, as the sufferings of Christ shall abound in us. But whilst a Man liveth in Impiety, he has ^a no peace, saies *Esay*; ^b his laughter is but madness (saies *Solomon*) ^c his riches are but clay (saies *Habakkuk*) nay, the Apostle accounts them no better than ^d dung, in comparison of the Pious Man's Treasure; all his joys shall end in woes, saies Christ. Let not therefore this false Fear hinder thee from the Practice of Piety. Better it is to go sickly (with ^e *Lazarus*) to Heaven, than full of Mirth and Pleasure with *Dives* to Hell. Better it is to Mourn for a time with Men, than to be Tormented for ever with Devils.

The Seventh hinderance of Piety.

7. And lastly, *the hope of long Life*: ^f For were it possible that a wicked liver thought *this Year* to be his last Year; *this Month* his last Month; *this Week* his last Week; but that he would change and amend his Wicked Life? no verily, he would use the best means to Repent, and to become a New Man. But as the Rich Man in the ^g Gospel promis'd himself many years to live in mirth, ease and fulness, when he had not one Night to live longer: So many wicked Epicures falsely promise themselves the Age of many Years, when the Thread of their Life is already almost drawn out to an end. ^h So *Jeremy* ascribes the cause of the *Jews* Sins and Calamities to this, that she remembered not her last end.

The longest space betwixt a Man's coming by

^a Isa. 57. 21. ^b Eccles. 2. 2. ^c Hab. 2. 6. ^d Phil. 3. 8. ^e Luke 6. 25. ^f Fleres si scires unum tua tempora mensum; Rides quia non sit forsitan una dies. Th. Mart. ^g Luke 12. 19, 20. ^h Lam. 1. 9.

the Womb, and going by the Grave is but short :
^h For man that is born of a woman hath but a short
 time to live : He has but a few Days, and those
 full of nothing but Troubles. And except the
Practice of Piety, how much better is the State of
 the Child that Yesterday was Baptized, and to
 Day is Buried, than *Methusalem*, who liv'd Nine
 hundred sixty nine Years, and then died ? Of the
 two, happier the Babe ; because he had less sin
 and fewer sorrows. And what now remains of
 both, but a bare remembrance ? What trust should
 a Man repose in long Life ? seeing the whole
 Life of Man is nothing but a lingring Death : So
 that as the Apostle protests, ⁱ a man dieth daily.

Hark in thine Ear, O secure Fellow ; thy Life
 is but a ^k puff of Breath in thy Nostrils, trust not
 to it. Thy Soul dwells in a House of Clay, that
 will fall e'er it be long ; as may appear by the
 dimness of thy Eyes, the deafness of thy Ears, the
 wrinkles in thy Cheeks, the rottenness of thy Teeth,
 the weakness of thy Sinews, the trembling of thy
 Hands, the kalender in thy Bones, the shortness of
 thy Sleep, and every gray Hair, as so many Sum-
 moners, bids thee prepare for thy long Home.
 Come, let us in the mean while walk to thy Fa-
 ther's Coffin ; break open the lid, see here, how
 that ⁱ corruption is thy Father, and the worm thy
 Mother and Sister : Seest thou how these are ? so
 must thou be e'er long : Fool ! thou know'st not
 how soon Thy Hour-glass runneth apace, and
 in all Places, Death in the mean while waiteth
 for thee.

^h Job 14. 1. ⁱ Quotidie morimur : quotidie e im-
 demitur pars vitæ, & tunc quoque cum crescimus, vita decrescit.
 Vives. 1 Cor. 15. 31. & 1st. 2. 22. ^k Job 17. 14.

^m The whole Life of Man (save what is spent in God's Service) is but a foolery : For a Man lives *Forty Years* before he knows himself to be a *Fool*; and by that time he *seeth* his *folly*, his *Life* is *finished*.

Hark, *Husbandman*, before thou *seest* many more *Crops of Harvest*, thy self shall be *ripe*, and *Death* will cut thee down with his *Sickle*. Hark, *Tradesman*, e'er many *six Months* go over, thy *last Month* will come on; after which thou shalt trace away, and *Trade* no longer. Hark, *most grave Judge*, within a *few Terms*, the term of thy *Life* approacheth; wherein thou shalt cease to *Judge* others, and go *thyself to be Judged*. Hark, *O Man of God*, that goest to the *Pulpit*, *Preach* this *Sermon*, as if it were the *last* that thou should'st *make* to thy *People*. Hark, *Noble-Man*, lay aside the *high conceit of thy Honour*, *Death*, e'er it be long, ⁿ will lay thine *Honour* in the *Dust*, and make thee as *base* as the *Earth* that thou treadest under thy *Feet*. Hark, *thou that now Reade*st this *Book*, assure thy self e'er it be long there will be but *two holes* where now thy *two Eyes* are placed; and others shall read the truth of this *Lesson* upon thy bare *Scull*, which now thou *readest* in this *little Book*; how soon I know not, but this I am sure of; ^o that thy time is appointed, thy ^p months are determined, thy ^q days are numbered, and thy very ^r *last hour* is limited, beyond which thou shalt not pass: For then, the *first born of Death* mounted on his *pale Horse*, shall alight at thy *Door*; and

^m Homo est fatuus usque ad 40 annum, deinde ubi agnovit se esse fatuum, vita consumpta est. Luth. ⁿ Mors incipit lignibus aequat. Job 14. 14. p Job 14. 5. q Psal. 90. 12. Dan. 5. 26. Stat sua cuique dies. r 11. 8. f Rev 6 8.

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(notwithstanding all thy *Wealth and Honour*, and the *Tears* of thy *dearest Friends*) will carry thee away *bound Hand and Foot*, as his *Prisoner*, and keep thy *Body* under a *load of Earth*, until that *Day* come, wherein thou must be brought forth to *receive according to the things which thou hast done in the body, whether it be good or evil*. O let not then the *false hope* of an *uncertain long Life* hinder thee from becoming a *present Practicer* of Religious Piety! God *offereth Grace to Day*, but who *promiseth to Morrow*? There are now in *Hell* many *Young Men*, who had purposed to Repent in their *Old Age*, but *Death* cut them off in their *impenitence*, e'er ever they could attain to the time they set for their Repentance. The longer a Man runs in a *Disease*, the harder he is to be Cured; for custom of Sin breeds hardness of Heart, and the *impediments* which hinder thee from Repenting now, will hinder thee more when thou art more Aged.

A *Wise Man* being to go a far and foul Journey, will not lay the heaviest burden upon the *weakest Horse*. And with *what Conscience* canst thou lay the *great load* of Repentance on thy *feeble and tired Old Age*, whereas now in thy *chiefest strength* thou canst not lift it, but art ready to stagger under it. Is it wisdom for him that is to Sail a long and dangerous Voyage, to lye playing or sleeping, whilst the *Wind* serveth and the *Sea* is calm, the *Ship* sound, the *Pilot* well, the *Mariners* strong; and

1 2 Cor. 5. 10. # Psal. 95. 7. Heb. 3. 7. Poenitentiam spondit, sed vivendi in crastinum non spondit, Chrysost. Nemo tam divos habuit Faventes, crastinum ut possit sibi polliceri, Senec. Heb. 3. 13.

^m The whole Life of Man (save what is spent in God's Service) is but a foolery : For a Man lives *Fourty Years* before he knows himself to be a *Fool*; and by that time he seeth his folly, his Life is finished.

Hark, *Husbandman*, before thou seest many more Crops of *Harvest*, thy self shall be ripe, and Death will cut thee down with his *Sickle*. Hark, *Tradesman*, e'er many *six Months* go over, thy last *Month* will come on; after which thou shalt trace away, and *Trade* no longer. Hark, *most grave Judge*, within a few *Terms*, the term of thy Life approacheth; wherein thou shalt cease to *Judge others*, and go thy self to be *Judged*. Hark, *O Man of God*, that goest to the Pulpit, Preach this Sermon, as if it were the last that thou should'st make to thy *People*. Hark, *Noble-Man*, lay aside the high conceit of thy *Honour*, *Death*, e'er it be long, ⁿ will lay thine *Honour* in the *Dust*, and make thee as base as the Earth that thou treadest under thy Feet. Hark, *thou that now Readeest this Book*, assure thy self e'er it be long there will be but *two holes* where now thy *two Eyes* are placed; and others shall read the truth of this Lesson upon thy bare Scull, which now thou readeest in this *little Book*; how soon I know not, but this I am sure of; ^o that thy time is appointed, thy ^p months are determined, thy ^q days are numbered, and thy very ^r last hour is limited, beyond which thou shalt not pass: For then, the first born of *Death* mounted on his *pale Horse*, shall alight at thy Door; and

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1 2 Cor. 5. 10. # Psal. 95. 7. Heb. 3. 7. Pœnitenti
veniam spondit, sed vivendi in crastinum non spon-
dit, Chrysost. Nemo tam divos habuit Faventes, crasti-
num ut possit sibi polliceri, Senec. Heb. 3. 13.

then set forth when the Winds are *contrary*, the Weather *tempestuous*, the Sea *raging*, the Ship *rotten*, the Pilot *sick*, and the Sailers *languishing*? Therefore (*O sinful Soul*) begin now thy Conversion to God, whilst *Life*, *Health*, *Strength*, and *Youth* last: Before those *x* years draw nigh, when thou shalt say, *I have no pleasure in them*. God ever requir'd in his Service, the *y* first Born; and the *z* first Fruits; and those to be offer'd unto him without delay. So iust *a* Abel offer'd unto God his *firstlings*, and *fattest Lambs*: And reason good, that the best Lord should be first, and best served. All God's Servants should therefore, *b* remember to serve their Creator in the days of their youth; and *c* early in the Morning, like *Abraham*, to Sacrifice unto God the *Young Isaac* of their Age. *d* *Thou shalt not see my face* (saies *Joseph* to his Brethren) except you bring your younger brother with you. And how shalt thou look in the Face of *Jesus*, if thou givest thy *Younger Tears* to the Devil, and bringest him nothing but thy blind, lame and decrepit *Old Age*? Offer it now unto thy *e* Prince, saies *Mal'chy*. If he will not accept such an one to serve him, how shall the Prince of Princes admit such a one to be his Servant? *f* If the King of *Babel* would have young men (well favoured, and such as had ability in them) to stand in his palace, shall the King of Heaven have none to stand in his Courts, *g* but the blind and lame, such as the soul of *David* hated? Thinkest thou when thou hast served Satan with thy *prime Tears*, to satisfy God with thy *Dotage*? take heed lest God turn thee

x Eccl. 21. 1. *y* Exod. 13. 2. *z* Exod. 22. 29. *a* Gen. 4. 4. *b* Eccl. 12. 12. *c* Gen. 22. 3. *d* Gen. 43. 3. *e* Mal. 1. 8. *f* Dan. 1. 4. *g* 2 Sam. 5. 8.

ver to thy *old Master* again : That as thou hast all the Days of thy Life done *his Work*, so he may in the end pay thee *thy Wages*. Is that time fit to undertake by the *serious* exercises of Repentance (which is *the Work of Works*) to turn thy sinful Soul to God, when thou art not able with all thy *strength* to turn thy *weary Bones* on thy soft Bed ? If thou find'st it so hard a matter *now*, thou shalt find it far harder *then*. For thy *Sin* will wax stronger, thy *strength* will grow weaker, thy *Conscience* will clog thee, *Pain* will distract thee, the *fear of Death* will amaze thee, and the *Visitation* of Friends will so disturb thee; that if thou be not furnished afore-hand with store of *Faith*, *Patience* and *Consolation*, thou shalt not be able either to Meditate thy *self*, or to hear the Word of comfort from others; not to Pray *alone*, nor to joyn with others who Pray for thee. It may be, thou shalt be taken with a *dumb Palsie*, or such a *deadly senselesness*, that thou shalt neither remember God, nor think upon thine own *Estate*, and dost thou not well deserve, that God should forget to save thee in thy *Death*, who art so unmindful now to serve him in thy *Life* ? The fear of *Death* will drive many at that time to cry, ^h Lord, Lord, but Christ Protesteth that he will not then know them for his : Yea, many shall then (like *Esau* ⁱ with tears seek to repent, and yet find no place of repentance. For Man has not *free will* to Repent when he will, but when God will give him Grace. And if Mercy shew'd her self so inexorable, that she would not open her Gates to so tender suitors as ^k Virgins, to so earnest suitors as *knockers*, because they

^b Mat. 7. 22. ⁱ Heb. 12. 17. ^k Mat. 25. 11.

knocked too late : How thinkest thou that she will ever suffer thee to enter her Gates, being so *impure a wretch*, that never thinkest to leave Sin, till Sin first leaveth thee, and didst never yet knock with *thine own fists* upon the *Breasts* of a Penitent Heart ? And justly doth her Grace deny to open the *Gates of Heaven*, when thou knockest in thine *Adversity*, who in thy *Prosperity* would'st not suffer Christ whilst he ¹ *knocked* to enter in at the *door* of thy Heart. Trust not either *Late Repentance*, or *long life*; not *Late Repentance* because it is much to be feared, lest that the *Repentance*, which the fear of *Death* enforceth, *dies* with a Man *dying*. And the Hypocrite, who deceiv'd others in his Life, may deceive himself in his Death. God accepteth none but *free will offerings*, and the *Repentance* that pleaseth him must be voluntary, and not of constraint. Not *long Life*, ^m for *Old Age*, will fall upon the Neck of *Youth* : And as nothing is more sure than *Death*, so nothing is more uncertain than the time of *dying*. Yea, oftentimes when ripeness of Sin is hastned by outrageousness of Sinning ; God suddenly cutteth off such *vicinus livers*, either with the *Sword*, *Intemperance*, *Luxury*, *Suifert*, or some other fearful manner of *Sickness*. May'st thou not see, that it is the *evil Spirit* that persuades thee to defer thy *Repentance* till *Old Age*, ⁿ when *experience* tells thee, that not one of a Thousand that takes thy course doth ever attain unto it ? Let *God's Holy Spirit* move thee, not to give thy self any longer ^o *to eat and drink with the drunken*, lest thy *Master* send *Death*

¹ Rev. 3. 20. ^m Nascentes morimur finisque ab origine pender, Et pubescentes juncta senecta premit. Manil. ⁿ Nequities vitæ non finit esse senem. ^o Mat. 27. 49, 50, 51.

for thee in a day when thou lookest not for him, and in an hour that thou art not aware of : And so suddenly cut thee off, and appoint thee thy portion with the Hypocrites, where shall be weeping and gnashing of teeth. But if thou lovest ^p long Life, fear God, and long for life everlasting. The longest Life here, when it is come to the period, will appear to have been but as a ^q tale that is told, a ^r vanishing vapour, a sitting ^s shadow, a seeming ^t dream, a glorious ^u flower, growing and flourishing in the ^v morning, but in the evening cut down and withered ; or like a ^x Weaver's shuttle, which by winding here and there swiftly unwindereth it self to an end. It is but ^y a moment, saies St. Paul ; O then the Madness of Man ! that for a moment of ^z sinful pleasure, will hazard the loss of an [†] Eternal weight of glory.

These are the Seven chief hinderers of Piety, which must be cast out like ^{*} Mary Magdalen's seven Devils, before ever thou can'st become a true Practicer of Piety, or have any sound hope to enjoy either favour from Christ by Grace, or fellowship with him in Glory.

The Conclusion.

TO Conclude all. Forasmuch as thou seest, that without Christ, thou art but a slave of sin, Death's Vassal, and Worms Meat ; whose Thoughts are vain, whose Deeds are vile, whose Pleasures have scarce beginnings, whose Miseries never know end ; what wise Man would incur these hellish Torments, tho' he might by living in

p Deut. 30. 16. Prov. 3. 2. Psal. 34. 11. &c. q Psal. 90. 9. r Jam. 4. 14. s Psal. 109. 23. t Psal. 76. 5. u Psal. 90. 5. v 1 Pet. 1. 24. w Psal. 90. 6. x Isa. 38. 12. y 2 Cor. 4. 17. z Heb. 11. 25. † 2 Cor. 4. 17. * Mat. 16. 9. Luk. 8. 2.

Sin, purchase to himself for a time, the Empire of Augustus, the Riches of Croesus, the Pleasures of Solomon, the Policy of Achitophel, the voluptuous Fare, and fine Apparel of Dives? for what should it avail a Man (as our Saviour saith) to win the whole world for a time, and then to lose his Soul in Hell for ever?

And seeing that likewise thou seest, how great is thy happiness in Christ; and how vain are the hinderances that debar thee from the same; beware (as the Apostle exhorteth) ^a of the deceitfulness of sin. For that Sin which seems now to be so pleasing to thy corrupt nature, will one day prove the bitterest Enemy to thy distressed Soul; and in the mean while harden (unawares) thine impenitent heart.

Sin (as a Serpent) seems beautiful to the Eye; but take heed of the Sting behind, whose venomous Effects if thou knewest, thou wouldst as carefully fly from sin, as from a Serpent; for,

1. Sin did never any man good, and the more sin a man hath committed, the more odious he hath made himself to God, the more hateful to all good Men.

2. Sin brought upon thee all the evil, crosses, losses, disgraces, and sicknesses, that ever befall thee. ^b Fools (saith David) by reason of their transgressions, and because of their iniquities are afflicted. Jeremy, in lamenting manner asketh the Question; ^c Wherefore is the living man sorrowful? The Holy Ghost answereth him; Man suffereth for his sin. Hereupon the Prophet takes up that doleful out-

^a Heb. 3. 13. ^b Psal. 117. 7. ^c Lam. 3. 20.

cry against *sin*, as the cause of all their Miseries,
^d *Wo unto us that ever we have sinned.*

3. If thou dost not speedily repent thee of thy *sins*, they will bring upon thee yet far greater *plagues*, *losses*, *crosses*, *shame* and *judgments*, than ever hitherto befall thee. Read *Levit. 26. ver. 18, &c.* *Deut. 28. 15, &c.*

4. And lastly, If thou wilt not ^e cast off thy *sin*; God (when the measure of thine Iniquity is full) will cast thee off for thy Sin: For as he is just, so he hath power to kill and cast into Hell, all hardened and impenitent sinners. If therefore thou wilt avoid the cursed effects of sin in this life, and the eternal wrath due thereto in the World to come, and be assured that thou art not one of those who are given over to a reprobate sense; ^f Let then (O Sinner) my Counsel be acceptable; break off thy sins by righteousness, and thine iniquities by shewing mercy towards the poor: O let there (at length) be an healing of thy error! ^g Nathan us'd but one Parable, and David was converted; Jonas Preach'd but once to Niniveh, and the whole City repented: Christ look'd but once on Peter, ^h and he went out and wept bitterly. And now, that thou art oft, and so lovingly intreated, not by a Prophet, but by Christ the Lord of Prophets; yea, that God himself, by his Ambassadors, doth ⁱ pray thee to be reconciled unto him; leave off thine Adultery, with David; repent of thy Sins, like a true Ninevite; and whilst Christ looketh in mercy upon thee, leave thy wicked Companions, and weep bitterly for thine Offences. Content not thy self

^d Lam. 5. 16. ^e Gen. 18, 16. ^f Dan. 4. 27. ^g 2 Sam. 12. 13. Jonas 3.5, &c. ^h Luke 22. 62. ⁱ 2 Cor. 5. 20.

with that *formal Religion*, which *unregenerated Men* have framed to themselves instead of *sincere Devotion*: For in the *multitude of Opinions* most Men have almost lost the *practice of true Religion*. Think not that thou art a Christian good enough, because thou dost as the most, and art not so bad as the worst. No Man is so wicked, that he is addicted to all kind of *Vices* (for there is an Antipathy betwixt some *Vices*;) but remember that Christ saith, ⁱ *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.* Consider with thy self how far thou comest short of the Pharisees in *Fasting, Praying, frequenting the Church, and in giving of Alms*. Think with thy self how many Pagans, who never knew *Baptism*, yet in *moral Vertues, and honesty of Life*, do go far beyond thee. Where is then the Life of Christ thy Master, and how far art thou from being a true Christian? If thou dost willingly yield to live in any one gross *Sin*, thou canst not have a *regenerated Soul*, though thou reformest thy self like ^k *Herod*, from many other *Vices*. A true Christian must have respect to walk in the truth of his Heart, in all the *Commandments of God* alike, for (saith St. James) ^l *He that shall offend in one point of the Law (wilfully) is guilty of all.* And Peter bids us lay aside ^m (not some but) *all malice, guile and hypocrisie, &c.* One Sin is enough to damn a Man's Soul without *Repentance*: Dream not to go to Heaven by any *ne. ver* or easier way than Christ hath traced unto us in his Word.

ⁱ Mat. 5 20. ^k Mar. 6. 20. ^l James 2. 10. ^m 1 Pet. 21.

The way to Heaven is not easie or common, ⁿ but straight and narrow; yea, so narrow, that Christ protesteth ^o that a rich man shall hardly enter into the Kingdom of Heaven, and that those who enter are but a ^p few; and that those few cannot get in but by ^q striving; and that some of those who strive to enter in, shall not be able. This all God's Saints (whilst they here liv'd) knew well, when with so often fastings, so earnest prayers, so frequent hearing the word, and receiving the Sacraments, and with such abundance of tears they devoutly begg'd at the hands of God, for Christ's sake, to be received into his Kingdom.

If thou wilt not believe this truth, I assure thee that the Devil, who perswades thee now, that it is easie to attain Heaven, will tell thee hereafter that it is the hardest business in the World. If therefore thou art desirous to purchase sound assurance of Salvation to thy Soul, and to go the right and safe way to Heaven, get forthwith (like a wise Virgin) ^r the Oyl of Piety in the Lamp of thy Conversation, that thou may'st be in a continual readiness to meet the Bridegroom, whether he cometh by Death, or by Judgment. Which that thou may'st the better do, let this be thy daily practice.

How a Private Man must begin the Morning with Piety.

AS soon as ever thou awakest in the Morning, keep the Door of thy Heart fast shut, that no earthly thought may enter before that God be

ⁿ Mat. 7. 14. ^o Mat. 19. 23. ^p Mat. 7. 14. and 22. 14.
^q Luke 13. 24. ^r Mat. 25. 1.

come in first; and let him (before all others) have the ¹ first place therein. So all evil thoughts, either will not dare to come in, or shall the easier be kept out; and the Heart will more savour of Piety and Godliness all the day after. But if thy Heart be not (at thy first waking) fill'd with some Meditations of God, and his Word, and dressed like the ² Lamp in the Tabernacle, every Morning and Evening, with the Oyl-Olive of God's Word; and perfum'd with the sweet ³ Incense of Prayer; Satan will attempt to fill it with worldly cares, or fleshly desires, so that it will grow unfit for the service of God all the day after; sending forth nothing but the stench of corrupt and lying words, and of rash and blasphemous Oaths.

Begin therefore every day's work with God's Word and Prayer, and offer up unto God upon the Altar of a ⁴ contrite Heart, the Groans ⁵ of thy Spirit, and the ⁶ calves of thy Lips, as thy morning-sacrifice, and the first-Fruits of the day, and as soon as thou awakest, say unto him thus:

A short Soliloquy, when one first wakes in the Morning.

MY Soul waiteth on thee, ⁷ O Lord, more than the Morning-Watch watcheth for the morning. O God therefore be merciful unto me, and bless me, and cause thy face to shine upon me, ⁸ fill me with thy Mercy this morning, so shall I rejoyce and be glad all my days.

f Primitiæ oris & cordis Deo offerendæ. Amb. in Psal. 119. ¹ Exod. 27. 20, 21. ² Exod. 30. 6, 7. ³ Psal. 51. 17. ⁴ Rom. 8. 22. ⁵ Hos. 13. 2. ⁶ Psal. 130. 6. Psal. 67. 1. ⁷ Psal. 90. 14.

Meditations for the Morning.

Then Meditate,

1. **H**OW Almighty God can (in the *Resurrection*) as easily raise up thy Body out of the Grave from *the sleep of Death*, as he hath this *Morning* wakened thee in thy Bed out of the sleep of *Nature*. At the dawning of which *Resurrection-Day*, Christ ^a shall come to be glorified in his *Saints*, and every one of the Bodies of the ^b thousands of his *Saints* (being ^c fashioned like unto his glorious Body) shall shine as bright as the ^d Sun: All the *Angels* shining likewise in their Glory, the Body of Christ surpassing them all in Splendor and Glory; and the *God-head* excelling it. If the rising of one Sun makes the Morning-Sky so glorious, what a bright-shining and glorious Morning will that be, when so many thousand thousands of Bodies, far brighter than the Sun, shall appear and accompany *Christ*; as his Glorious Train, coming to keep his general *Sessions* of ^e Righteousness, and to Judge the wicked ^f Angels, and all ^g ungodly Men? And let not any transitory Profit, Pleasure or Vain-Glory of this day, cause thee to lose thy Part and Portion of Eternal Bliss and Glory of that Day, which is properly termed the ^h *Resurrection of the Just*. Beasts have bodily Eyes to see the ordinary Light of the Day; but endeavour thou with the *Eyes of Faith*, to fore-see the glorious Light of that Day.

^a 2 Thess. 1. 10. ^b Jude 5. 14. ^c Phil. 3. 21. ^d Mat. 13. 43. 17. 2. Luke 9. 31. ^e Act. 17. 31. ^f 1 Cor. 6. 3. ^g Jude v. 15. ^h Luke 14. 14.

2. That thou know'st not how near the evil Spirit (*which night and day like a roaring Lion, walketh about seeking to devour thee*) was unto thee whilst thou sleepest, and wast not able to help thy self; and that thou knowest not what *Mischief* he would have done to thee, had not God *bedg'd* thee and thine with his *ever-waking Providence*, and guarded thee with his holy and blessed *Angels*.

3. If thou hearest the *Cock* crow, remember *Peter* to imitate him; and call to mind that *Cock-crowing* sound of the last Trumpet, which shall awaken thee from the Dead, and consider in what case thou wert if it sounded now: And become such as thou would'st wish to be then, lest at that day thou wilt wish that thou hadst never seen this; yea, *curse* the day of thy natural Birth, for want of being *new-born* by spiritual Grace. *When the Cock-Crows* the *Thief* despairs of his hope, and gives over his *Night's Enterprize*: So the Devil ceaseth to Tempt or Attempt any farther when he hears the Devout Soul awakening her self with Morning-Prayer.

4. Remember that Almighty God is about thy Bed, *and seeth thy down-lying and thy up-rising, understandeth thy thoughts, and is acquainted with all thy ways*. Remember likewise, that his holy *Angels*, who guarded and watch'd over thee all Night, do also behold how thou *makest* and *re-*

i 1 Pet. 5. 8. Job 1. 7. k Job 1. 10. l Psalm 121. 4.
m Psalm 34. 7. Gen. 32. 1, 2. 2 King. 6. 16. n Luke 22.
61, 62. o Jer. 20. 14. Job 3. 1. p Tit. 3. 5. q Gallo
canente suas Latro relinquit insidias, &c. Ambr. Hexam.
L 5. cap. 25. r Psalm 139. 2, 3. s Gen. 31 55. & 32. 1, 2.
fest.

fest. Do all things therefore as in the awful presence of God, and in the sight of his holy ^t Angels.

5. As thou art putting on thine Apparel, remember that they were first given as coverings of shame, being the filthy effect of Sin; and that they were made but of the *offals and excrements* of dead Beasts. Therefore whether thou respect the *stuff* or the first *institution*, thou hast so little cause to be *proud* of them, that thou hast great cause to be *humbled* at the sight and wearing of them; seeing the *richest apparel* are but fine covers of the *foulest* shame. Meditate rather, That as thine Apparel serves to *cover* thy shame, and to *fence* thy Body from cold; so thou shouldst be as careful to cover thy *soul* with that ^u *wedding-garment*, which is the ^w *Righteousness of Christ*, and (because apprehended by our Faith) call'd the *Righteousness of the Saints*: Lest whilst we are richly *apparel'd* in the sight of *Men*, we be not found to walk ^x *naked* (so that all our *filthiness* be seen) in the sight of *God*. But that with his *Righteousness* (as with a *Robe*) we may cover our *selves* from perpetual *shame*; and shield our Souls from that fiery cold that will procure eternal ^y *weeping and gnashing of teeth*. And withal consider how blessed a People were our *Nation*, if every *silken Suit* did cover a sanctified Soul. And yet a Man would think, that on whom God bestow'd most of ^z *these outward Blessings*, of them he should receive greatest *inward thanks*. But if it prove otherwise, their *Reckoning* will prove the heavier in the day of their *accounts*.

^t Psalm 91. 5. 11. Acts 12. 11. ^u Mat. 22. 11. ^w Rom. 13. 14. 1 Cor. 1. 30. Phil. 3. 9. Rev. 19. 8. Ephes. 4. 24. ^x Rev. 16. 15. ^y Mat. 22. 13. ^z Luke 12. 48.

6. Consider, how God's *Mercy* is renewed unto thee * *every Morning*, in giving thee (as it were) a *new Life*, and in causing the *Sun* after his unceasing Race, to rise again to give thee *light*. Let not then his glorious light burn in vain, but prevent rather (as often as thou canst) the *Sun-rising*, to give God *thanks*, and kneeling down at thy Bed-side, † salute him at the *day-spring* with some devout *Antelucanum*, or *Morning-Soliloquy*; containing an humble Confession of thy *Sins*, the Pardon of all thy *Faults*, a *Thanksgiving* for all his *Benefits*, and a craving of his gracious *Protection* to his *Church*, *thy self*, and all that do belong unto thee.

Brief Directions how to Read the Holy Scriptures once every Year over, with Ease, Profit, and Reverence.

BUt forasmuch, that as *Faith is the Soul*; so *Reading and Meditating of the Word of God*, are the *Parents of Prayer*: Therefore before thou Prayest in the *Morning*, first, Read a *Chapter* in the *Word of God*; then Meditate a while with thy self, how many *Excellent things* thou canst remember out of it.

As first; what good Counsels or Exhortations to *Good Works*, and to *Holy Life*.

Second, what *threatnings of Judgments* against such and such a *Sin*; and what fearful *Examples* of God's Punishment or Vengeance upon such and such *sinners*.

Thirdly, what *Blessings* God *promiseth to Patience, Chastity, Mercy, Alms-deeds, Zeal* in his Service, Cha-

* Lam. 3. 23. Psal. 19. 5. † Wild. 15. 20.

ity, Faith, and Trust in God, and such like Christian Vertues.

Fourthly, what gracious *Deliverances* God has wrought, and what special *Blessings* he has bestowed upon them, who were his True and Zealous *Servants*.

Fifthly, Apply these things to thine own Heart, and Read not these *Chapters*, as matters of *Historical* Discourse; but as if they were so many *Letters* or *Epistles* sent down from God out of Heaven unto thee: For *whatsoever is written, is written for our learning*, Rom. 15. 4.

Sixthly, Read them therefore with that Reverence, as if God himself stood by, and *spake* these Words unto thee, to excite thee to those *Vertues*; to dissuade thee from those *Vices*; assuring thy self, That if such *Sins* (as thou Readeest there) be found in thee without *Repentance*, the like *Plagues* will fall upon thee; but if thou dost Practise the like *Piety* and *Vertuous Deeds*, the like *Blessings* shall come unto thee and thine.

In a word, apply all that thou Readeest in Holy Scripture, to one of these two Heads chiefly; either to confirm thy *Faith*; or to increase thy *Repentance*; for as ^a *Sustine & Abstine*, bear and forbear was the Epitome of a good Philosopher's Life; so *Crede & Resipisce*, Believe and Repent, is the whole sum of a true Christian's Profession. One Chapter thus Read with *Understanding*, and Meditated with *Application*, will better feed and comfort thy Soul, than Five Read and run over without marking their *scope* or *sense*, or making any use thereof to thine own self. If in this man-

ner thou shalt Read Three Chapters every Day, one in the Morning, and another at Noon, and the third at Night, (Reading so many Psalms instead of a Chapter, as our Church-Liturgy appoints for Morning or Evening Prayers) thou shalt Read over all the Canonical^b Scripture in a Year, except Six Chapters, which thou may'st add to the Tail of the last Day of the Year. The Reading of the Bible in order will help thee the better to understand both the History and scope of the Holy Scripture. And as for the^c Apocrypha, being but Penned by Man's Spirit, thou may'st Read them at thy pleasure, but believe them so far as they agree with the Canonical Scripture, which is Indited by the Holy Ghost.

But it may be thou wilt say, that thy business will not permit thee so much time, as to Read every Morning a Chapter, &c. O Man, remember that thy Life is but short, and that all this business is but for the use of this short Life; but Salvation or Damnation.

^b In the Canonical Books, of the Old Testament there are 931 Chapters, but distributing the 150 Psalms into 60 parts, thou shalt find but 841, which being added to 260 (the number of the Chapters in the New Testament) will amount to 1101, dividing which by three into 365, (the number of the days of the Year) there will remain but six, which thou may'st dispose of as is prescribed. ^c Hos viginti duos libros leges, cum Apocryphis vero nihil habeas negotii, has tantum studioso meditare Scripturas, quas in Ecclesia confidenter legimus. Multo prudentiores, et religiosiores fuerunt Apostoli & primi Christiani, qui nos hunc tradiderunt. Tu igitur cum sis filius Ecclesie, non transgrediaris illius terminos. Ac Vet. Testamenti (ut dictum est) viginti duos meditare libros. Cyrillus Hierosolymitan. Cateches. 4.

on is everlasting. Rise up therefore every Morning by so much time the earlier; defraud thy foggy flesh of so much sleep, but rob not thy Soul of her food, nor God of his service; and serve the Almighty duly whilst thou hast time and health.

Having thus Read thy Chapter, as thou art about to Pray, remember that God is a God of holiness, whereof he warneth us by repeating so often, *e Be ye holy, for I am holy.* And when he devour'd with a sudden Fire, Nadab and Abihu, for offering unto him Incense with *f strange fire,* like those now-a-days, who offer Prayers from hearts fraught with the fire of Lust and Malice :) The Lord would give no other reason of his Judgment but this, *g I will be sanctify'd in them that come near me.* As if he should have said, If I cannot be sanctify'd by them who are my servants, in serving me with that Holiness that they should, I will be sanctify'd on them, by confounding them with my just Judgments, which their lewdness both deserve. God therefore cannot abide any sinful uncleanness, or filthiness in them, who love him: Insomuch that he commanded the Israelites, That when they were in Camp against their Enemies, *h they should dig a hole with a padlock, and cover their excrements:* His reason is, For *i Lord thy God walketh in the midst of thy Camp, to deliver thee, and to give thee thine Enemies before thee: Therefore thy host shall be holy, that he see no filthy thing in thee, and turn away from thee.* If he will have Men to be so Holy in time of War in the Field, how much more Holiness expecteth he

d Exod. 26. 36. *e* Lev. 21. 44 & 19. 2. & 20. 7.

f Lev. 10. 2. *g* Ver. 3. *h* Deut. 23. 13, 14.

at our Hands in time of Peace in our Houses. Therefore saies Zephor in Job : ⁱ If thou prepare thine heart and stretch out thine hand towards God he pray : If iniquity be in thy hand, put it far away, and let no wickedness dwell in thy Tabernacle. For, ² Esay saies, ^k If there be any uncleanness in our hands, (that is, any sin whereof we have not repented) then we stretch out our hands unto him, and make many prayers, the Lord will hide his eyes from us, and will not hear our prayers. Therefore before thou Prayest, let God see that thy Heart is sorrowful for thy Sin, and that thy Mind is resolved (through the assistance of his Grace) to amend thy faults. And then having washed thy self, and adorned thy Body with Apparel which becometh thy Calling, and the Image of God, which thou bearest; shut thy Chamber-door, and Kneel down at thy Bed-side, or some other convenient Place, and in reverent manner lifting up thy Heart, together with thy Hands and Eyes, as in the Presence of God, who seeth the inward intention of thy Soul; offer up unto God from the Altar of a contrite Heart, thy Prayer as a Morning-sacrifice, through the mediation of Christ, in these or the like Words.

A Prayer for the Morning.

O Most Mighty and Glorious God, full of incomprehensible Power and Majesty, whose Glory the very ¹ Heaven of Heavens is not able to contain: Look down from Heaven upon me, thine unworthy servant, who here prostrate myself at the ^m footstool of thy ⁿ Throne of Grace. Look upon me, O Father, through the merits and

ⁱ Job 11. 13, 14. ^k Isa. 1. 15. ¹ King. 8. 27. ^m Psal. 134. ⁿ Heb. 4. 15. Dan. 9. 18.

mediation of Jesus Christ, ^o thy beloved Son, in whom only thou art well pleased. For, or my self, I am not worthy to stand in thy Presence, or to speak with mine ^v unclean Lips to so Holy a God as thou art. For thou know'st that in ^a sin I was conceiv'd and born, and that I have lived ever since in iniquity: So that I have broken all thy Holy Commandments by unful Motions, unclean ^s thoughts, evil Words, and wicked Works; ^s omitting many of those duties of Piety which thou requirest for thy service, and committing many of those vices, which thou (under the penalty of thy displeasure) hast forbidden.

[Here thou may'st Confess unto God thy secret Sins, which do most burden thy Conscience; with the circumstances of the Time, Place, Person and manner, how they were committed; saying, But more especially, O Lord, I do here with grief of Heart, confess unto thee, &c.

And for these my Sins, O Lord, I stand here guilty of thy ^s Curse with all the miseries of this Life, and everlasting torments in ^a Hell-fire, when ^w this wretched Life is ended, ^x if thou should'st deal with me according to my deserts. Yea, Lord, I confess, that it is ^v thy mercy which endureth for ever, and thy compassion which never fails, that is the cause that I have not been long ago consum'd.

^z But with thee, O Lord, there is mercy and plenteous Redemption. ^a In the multitude therefore of thy mercies, ^b and Christ's Merits. I entreat thy Divine Majesty, that thou would'st ^c not enter into judgment with thy servant, neither be extreme to mark

^o Mat 3. 17. p Isa. 6. 5. q Psal. 51. 5. r Gen. 6. 5. Mat. 15. 19. Mat. 12. 34. Psal. 140. 1, 2. s Dan. 9. 10, 11. Levit. 26. 14, &c. t Deut. 27. 26. u Dan. 9. 11. w Gal. 3. 10. x Ecl. 6. 13. y Lam. 3. 22. z Psal. 130. 7. a Psal. 5. 7. b Psal. 12. 5. c Psal. 143. 2. what

what I have hitherto done amiss : For if thou dost then can no flesh be justified in thy sight, nor any living stand in thy Presence, but be thou merciful unto me, and ^d wash away all the uncleanness of my Sin, with the Merits of that Precious Blood, ^e which *Jesus Christ* has shed for me. And seeing that he has born the ^f burthen of that Curse, which was due to my Transgressions: O Lord, deliver me from my Sins, and from all those Judgments which hang over my Head, as due unto me for them: And separate them ^g as far from thy presence, as the East is from the West: Bury them in the ^h burial of Christ, that they may never have power to rise up against me, to shame me in this life, or to ⁱ condemn me in the World which is to come. And I beseech thee, O Lord, not only to wash away my Sins with the Blood of thine Immaculate ^k Lamb; but also to purge my Heart, by thy Holy Spirit, from all the dross of my Natural Corruption: That I may feel thy Spirit, more and more ^l killing my Sin in the Power and Practice thereof: So that I may with more freedom of Mind, and liberty of Will serve thee the everlasting God ^m in righteousness and holiness this Day. And give me Grace, that by the direction and assistance of the same thy Holy Spirit, I may persevere to be thy faithful and unfeigned servant unto my Life's end; that when this ⁿ mortal life is ended, I may be made a partaker of Immortality, and everlasting Happiness in thy Heavenly Kingdom. In the mean time, O Lord, whilst it is thy blessed Will and Pleasure, that I may con-

^d Ezek. 36. 25. ⁱ John 1. 9. ^e Gal. 3. 13. ^f Psal. 103. 12. ^g Col. 2. 12, 13. ^h Eph. 2. 5, 6. ⁱ John 1. 29. ^k Psal. 51. 7, 10. ^l Gal. 4. 24, 25. ^m Luke 1. 74, 75. ⁿ Mat. 24. 13. tinue

tinue to spend, and end that *small number* and remnant of Days, which thou hast appointed for me to live in this *Vale of Misery* : ° *Teach me so to number my days, that I may apply my heart unto wisdom* ; and as thou dost add Days unto my Life ; so, good Lord I beseech thee, add *Repentance* and *Amendment* to my Days ; that as I grow in *Years*, so I may increase in *Grace*, and favour with Thee, and all thy People. And to this end give unto me a supply of all those *Graces*, which thou knowest to be *wanting* in me, and *necessary* for me, with an increase of all those good *Gifts*, wherewith thou hast already endow'd me ; that so I may be the better *enabled* to lead such a *Godly Life*, and *honest Conversation*, as that thy Name may thereby be glorified, *others* may take good example by me, and my *Soul* may more cheerfully feed on the *peace* of a good *Conscience*,^r and be more replenished with the *joy* of the *Holy Ghost*. And here, O Lord, according to my bounden Duty, I give thee most humble and hearty thank, for all those Blessings which of thy goodness thou hast bestowed upon me. And namely, for that thou hast of thy free love, according to thine Eternal^a purpose, *elected me, before the Foundation of the World* was laid, unto *Salvation* in *Jesus Christ* : for that thou hast *created me* after thine^s own Image, and hast begun that in me which was lost in our first Parents ; for that thou hast effectually call'd me by the working of thy *Spirit*,^s in the *preaching* of the *Gospel*, and receiving of the *Sacrament*, to the knowledge of thy

° Psal. 90. 12. p Rom. 14. 17. q Ephes. 1.4. Mat. 23. 24.
r Gen. 9. 6. Eph. 4. 24. Col. 3. 10. s Rom. 8. 28. Mat. 22. 3.

saving Grace, and ^t obedience to thy blessed will : For that thou hast bought and redeem'd me with the blood of thine only begotten Son, from the Torments of Hell, and thrall of Satan ; for that thou hast by Faith ^u in Christ freely justified me, who am by nature the Child of wrath ; for that thou hast in good measure ^w sanctified me by thy holy Spirit, and given me so large a time to Repent, together with the means of Repentance. I thank thee likewise, good Lord, for my Life, Health, Wealth, Food, Raiment, Peace, Prosperity and Plenty ; and for that thou hast preserved me this Night from all Perils and Dangers of Body and Soul, and hast brought me safe to the beginning of this day. And as thou hast now awaken'd my Body from sleep ; so I beseech thee to awaken my Soul from Sin and carnal Security ; and as thou hast caused the Light of the Day to shine in my bodily Eyes ; so, good Lord, cause the light of thy Word, and holy Spirit, to illuminate my ^x Heart ; and give me Grace, as one of thy Children of ^y Light, to walk in ail Holy Obedience before thy Face this day ; and that I may endeavour to keep Faith and a clear Conscience ^z towards thee, and towards all Men, in all my Thoughts, Werds and Dealings. And so, good Lord, bless all my Studies and Actions, which I shall take in hand this day ; as that they may tend to thy Glory, the good of others, and the Comfort of my own Soul and Conscience in that day, when I shall make my final Accounts unto thee for them.

^t 1 Pet. 2. 18, 19. Rev. 5. 9. ^u Rom. 3. 28. Gal. 2. 16. Eph. 1. 3. ^w 1 Cor. 8. 11. 1 Pet. 1. 2. 2 Pet. 3. 9. ^x Eph. 5. 13. ^y 1 Cor. 16. 8. Phil. 2. 15. ^z Act. 24. 16.

Oh! my God, keep thy Servant, that I do no evil unto any Man this day; and let it be thy blessed will, not to suffer the Devil, nor his wicked ^a Angels, nor any of his evil Members, or any malicious Enemies, to have any power to do me any Hurt or Violence. But let the Eye of thy Holy Providence watch over me for good, and not for evil; and command thy ^b Holy Angels to pitch their Tents round about me, for my defence and safety, ^c in my going out and coming in, as ^d thou hast promised they should do about them that fear thy Name. For, ^e into thy hands O Father, I do here commend my Soul, and Body, my Actions, and all that ever I have, to be Guided, Defended, and Protected by thee; being assured, that whatsoever thou takest into thy custody cannot perish, nor suffer any hurt or harm. And if I at any time this Day, shall through frailty forget thee; yet Lord, I beseech thee, do thou ^f in Mercy remember me. And I Pray not unto thee, O Father, for my self alone, but I beseech thee also be merciful unto thy whole Church, and chosen People, wheresoever they live upon the face of the Earth. Defend them from the Rage and Tyranny of the Devil, the World and Antichrist. Give thy Gospel a free and joyful Passage through the World, for the Conversion of those who belong to thine Election and ^g Kingdom.

Bless the Churches and Kingdoms (wherein we live) with ^h the continuance of Peace, Justice, and true Religion. ⁱ Bless our gracious Sovereign Lord the King, and all the Royal Family. In-

^a Zach. 3. 2. ^b Psal. 34. 7. ^c Psal. 91. 11. ^d Psal. 31. 5. ^e Luke 23. 46. ^f Neh. 13. 31. ^g Psal. 51. 18, 19. ^h Isa. 39. 8. ⁱ Psal. 72. 51. 1 Tim. 2. 2.

crease ^k in them all *Heroical Gifts*, and *Spiritual Graces*, which may make them fit for those Places, for which thou hast ordained them. Direct all the *Nobility*, *Bishops*, *Ministers*, and *Magistrates* of this Church and Common-Wealth, to Govern the *Commons* in true Religion; Justice, Obedience, and Tranquillity. Be Merciful unto all the Brethren which fear thee, and call upon thy Name; and comfort as many among them as are ^l sick, and comfortless in Body, or Mind; especially be favourable to all such as suffer any Trouble or Persecution for the Testimony of thy Truth, and Holy Gospel: ^m And give them a gracious Deliverance out of all their Troubles, which way it shall seem best to thy Wisdom; for the glory of thy Name, the further enlarging of the Truth, and the more ample increase of their own ⁿ comfort and consolation. Hasten thy coming, O Blessed Saviour, and end these sinful Days. And give me Grace, that like a ^o wise Virgin, I may be prepared with Oyl in my Lamp, to meet thee the sweet Bridegroom of my Soul at thy coming; whether it be by the Day of Death, or of Judgment: And then, Lord Jesus, come when thou wilt; ^p even Lord Jesus come quickly. These and all other Graces, which thou know'st needful and necessary for me, this Day and evermore, I humbly beg and crave at thy Hands, O Father; giving thee the glory, in that Form of Prayer, which Christ himself has Taught me to say unto thee. Our Father which art in Heaven, Hallowed be thy Name, &c.

^k 1 Tim. 2. 2. ^l Jam. 5. 15. ^m Heb. 11. 36. 1 Cor. 10. 13. 2 Tim. 2. 9. ⁿ 2 Cor. 1. 6, &c. ^o Mat. 25. 1. 2. ^p Rev. 22. 20.

Meditations to stir us up to Morning-Prayer.

IF when thou art about to pray, *Satan* shall suggest that thy prayers are too long, and that therefore it were better either to omit prayers, or else to cut them shorter; meditate, that Prayer is thy ^a *spiritual sacrifice, wherewith God is well pleased*; and therefore it is so displeasing to the Devil, and so irksom to thy *Flesh*. Bend therefore thy *Affections* (will they, nill they) to so holy an Exercise; assuring thy self, that it doth by so much the more please God, by how much the more it is unpleasing to thy *Flesh*.

2. Forget not how the *Holy Ghost* puts it down as a special Note of *Reprobates*. ^b *They call not upon the Lord, they call not upon God.* And when *Eliphaz* suppos'd that ^c *Job* had cast off the fear of God, and that God had cast *Job* out of his favour, he chargeth him that he restrain'd prayer before God; making that a sure Note of the one, and a sufficient Cause of the other. On the other side, that God hath promised, that ^d *whosoever shall call on his name shall be saved.* It is certain, that he who maketh no Conscience of the Duty of Prayer hath no grace of the *Holy Spirit* in him: For the spirit of Grace and Prayer are one; and therefore ^e *Grace and Prayer go together.* But he that can from a penitent Heart (Morning and Evening) pray unto God, it is sure that he hath his Measure of Grace in this World; and he shall have his Portion of Glory in the Life which is to come.

^a Heb. 13. 15, 16. ^b Psal. 14. 4. Psal. 53. 4. ^c Job 15. 4. ^d Rom. 10. 13. ^e Zach. 12. 10.

3. Remember, that as *loathing* of Meat, and *painfulness* of Speaking, are two *Symptoms* of a sick Body; so *irk-somness* of praying when thou talkest with God, and *carelessness* in hearing, when God by his Word, speaks unto thee, are two *sure signs* of a sick Soul.

4. Call to mind the *zealous Devotions* of the Christians in the *Primitive Church*, who spent many whole Nights and Vigils in *Watching* and *Praying* for the forgiveness of their Sins; and that they might be found ready at the coming of Christ. And how that *David* was not content ^e to pray at Morning, at Evening, and at Noon; but he would also ^f rise up at Mid-night to Pray unto God. And if Christ did chide his Disciples, because they would not ^g watch with him one Hour in Praying, what chiding dost thou deserve, who thinkest it too long to continue in Prayer but one quarter of an Hour? If thou hast spent divers Hours in seeing a vain *Masque*, or *Play*; yea, whole Days and Nights in *Carding* and *Dicing*, to please thy *flesh*; be ashamed to think a Prayer of a quarter of an Hour long, to be too long an exercise for the service of God.

5. Consider, that if the *Papists* in their *blind Superstition*, do in an *unknown*, and therefore ^h *unedifying* Tongue (fit only for the Children of ⁱ *mystical Babylon*) mutter over upon their ^k *Beads*, every Morning and Evening, so many Scores of *Ave-Maries*, *Pater-Nosters*, and *Idolatrous Prayers*: How shall they in their *Superstitious Devotion*,

^e Psal. 55. 16, 17. ^f Psal. 119. 25. ^g Mat. 26. 40.
^h 1 Cor. 14. 14. ⁱ Gen. 11. 79. Rev. 17. 5. ^k A Superstition. Qui filo inferis numerant sua: murmura baccis.
 Mant. Alphonsi lib. 4.

rise up in judgment against thee, professing thy self to be a true Worshipper of *Christ*? If thou thinkest these Prayers to be *too* long a Task, being shorter for *quantity* than theirs, but far more profitable for *quality*, tending only to *God's* glory, and thy good; and so compiled of Scripture-Phrase, as that thou may'st speak to God, as well in his own *Holy Words*, as in thine own *Native Language*: Be ashamed, that *Papists* in their *Superstitious* Worshipping of *Creatures*, should show themselves more Devout than *thou*, in the sincere Worshipping of the *true* and *only* God. And indeed, a Prayer in private Devotion, should be *one* continued speech, rather than *many* broken fragments.

6. Lastly, when such *thoughts* come into thy *Head*, either to keep thee from Prayer, or to distract thee in Praying; remember that those are the *ⁿ Fowls* which the *evil one* sends to devour the good seed, and the carcasses of thy spiritual Sacrifices; but endeavour, with *⁰ Abraham* to drive them away. Yet notwithstanding, if thou perceivest at some times, that thy Spirits are dull, and thy Mind not apt for Prayer, and holy Devotion; strive not *too much* for that time, but humbling thy self at the sense of thine infirmity and dulness, knowing that God accepteth the *ⁿ willing mind* (tho' it be oppress'd with *⁹ the heaviness of the flesh*) endeavour the next time, to recompense this dulness, by redoubling thy Zeal; and for the time present, commend thy Soul to God in this or the like short Prayer.

l John 17. 3. m Vox continuata, non concisa & rupta ut battologia videretur Perkins de unic. ration. conc. c. 10.

ⁿ Mat. 13. 4, 9. ⁰ Gen. 25. 11. p Mat. 26. 41. 2 Cor. 8. 12.

H 4

Another

Another shorter Morning-Prayer.

O Most Gracious God, and Merciful Father, I thine *unworthy* Servant do here acknowledge, that as I have been *born in sin*, so I have *lived in iniquity*, and broken every one of thy Commandments, in Thought, Word, and Deed; following the *desires* of mine own Will, and *lusts* of my *Flesh*, not caring to be governed by thy Holy Word and Spirit: And therefore I have justly deserved all *shame and misery* in this Life, and everlasting *condemnation in Hell-fire*, if thou shouldst but deal with me according to thy Justice, and my desert. Wherefore, O Heavenly Father, I beseech thee, (for thy Son *Jesus Christ* his sake, and for the *Merits* of that bitter Death, and *bloody Passion*, which I believe that he has suffer'd for me) that thou wouldst pardon me, and forgive unto me all my *Sins*, and deliver me from the *shame* and *vengeance*, which is due to me for them: And send thy Holy Spirit into my Heart, which may assure me That thou art my Father, that I am thy Child, and that thou lov'st me with an unchangeable Love; and let the same thy good Spirit lead me in thy Truth, and crucify in me more and more, all worldly and carnal Lusts, that my Sins may more and more die in me; and that I may serve thee in *unfeigned* righteousness and holiness this Day, and all the Days of my Life: That when this mortal Life is ended, I may (through thy Mercy in CHRIST) be made partaker of everlasting Glory in thy Heavenly Kingdom. And here, O Lord, from the bottom of my Heart I thank thee for all thy Blessings which thou hast bestowed upon my Soul and Body, for Electing me in thy Love, Redeeming me by thy Son, sanctifying me

me by *thy Spirit*, and preserving me from my *Youth up*, until this present Day and Hour, by thy most gracious *Providence*.

I thank thee more especially, for that thou hast defended me *this Night* from all Perils and Dangers, and hast brought me safe to the *beginning* of this Day. And now (Good Lord) I beseech thee, keep me this Day from all *evil* that may hurt me, and from falling into any gross *Sin* that should offend thee. Set *thy Fear* before mine Eyes, and let thy Spirit so rule my Heart, that all that I shall *Think, Do, or Speak* this Day, may tend to thy *glory*, the *good* of others, and the peace of mine own Conscience. And to this end I commend *my self*, and *all* my ways and actions, together with *all* that do belong unto me, unto thy gracious *Direction* and *Protection*; praying thee to keep both them and me from *all evil*: And to give a Blessing to all our honest *labours* and *endeavours*. Defend thy whole *Church* from the Tyranny of the World, and of Antichrist: Preserve our gracious *King* from all Conspiracies and Treasons: Grant him a long and prosperous Reign over us. Bless the rest of the Royal Family, endue them with thy Grace, and defend them from all evil. Bless all our *Ministers* and *Magistrates*, with those Graces and Gifts, which thou knowest *necessary* for their Places. Be favourable to all that *fear* thee, and tremble at thy Judgments: Comfort all those that are *sick* and *comfortless*. Lord keep me in a continual readiness, by *Faith* and *Repentance*, for my last end; that whether I Live or Die, I may be found thine own, to thine eternal *glory*, and mine everlasting *salvation*, through *Jesus Christ* my only Saviour. In whose Blessed Name

I beg these *Mercies* at thy Hands, and give unto thee thy Praise and Glory, in that Prayer, which he has *sanctify'd* with his own Lips, saying, *Our Father which art in Heaven, Hallowed be thy Name, &c.*

Further Meditations, to stir up to Prayer in the Morning.

THink not any *business* or *haste* (though never so great) a sufficient excuse to omit Prayer in the Morning; but meditate :

1. That the *greater* thy *business* is, by so much the *more* need thou hast to Pray for God's good speed and blessing thereon; seeing it is certain, that *nothing can prosper without his Blessing.*

2. That many a Man, when he thought himself *surest*, has been *soonest* crossed, so may'st thou.

3. That many a Man has gone out of his Doer, and never come in again. *Many a Man who rose well and lively in the Morning, has been seen a Dead Man e'er Night. So may it befall thee: And if thou be so careful before thou goest abroad to Drink, to fence thy *Body* from ill *Airs*; how much more careful should'st thou be to Pray, to preserve thy *Soul* from evil *Temptations*?

4. That the time spent in Prayer never hindreth, but *furthereth* and *prospereth* a Man's Journey and Business.

5. That in going abroad into the *World*, thou goest into a *Forest* full of unknown Dangers, where thou shalt meet many *Briers* to tear thy good Name, many *Snares* to trap thy Life, and many *Hunters*

* Quem dies vidit veniens superbum: Hunc dies vidit fugiens jacentem. Senec. Nescis quid vesper serus vehas. Varro.

to devour thy *Soul*. It is a Field of pleasant *grass*, but full of poisonous *Serpents*. Adventure not therefore to go *naked* amongst these *briars*, till thou hast prayed Christ to *cloth* thee with his Righteousness : Nor to pass thorow these *snarcs* and *ambushments*, till thou hast prayed for God's Providence to be thy *guide* : Nor to walk *bare-foot* through this *snaky* Field, till having thy *feet shod with the preparation of the Gospel of peace*, thou hast prayed to have *still the brazen Serpent* in the eyes of thy *Faith*; that so if thou comest not Home *halier*, thou may'st be sure not to return *worser* than when thou wentest *out of Door*.

Therefore tho' thy haste be never so *much*, or thy business never so *great*; yet go not *about it*, nor *out of thy Doors*, till thou hast at least us'd this, or the like short Prayer.

A brief Prayer for the Morning.

O Merciful Father, for *Iesus Christ* his sake, I beseech thee, forgive me all my *known* and *secret* Sins, which in Thought, Word, or Deed, I have committed against thy Divine Majesty, and deliver me from all those *Judgments*, which are due unto me for them : And *sanctify* my Heart with thy Holy Spirit, that I may henceforth lead a more godly and religious Life. And here, (O Lord) I Praise thy Holy Name, for that thou hast refreshed me this Night with *moderate* sleep and rest. I beseech thee likewise defend me this Day from all perils and dangers of Body and Soul. And to this end I commend my self and all my actions unto thy blessed Protection and Government : Beseeching thee, that whether I Live or Die, I may Live and Die to thy Glory, and the
Salva-

Salvation of my poor Soul, which thou hast bought with thy precious Blood. Bless me therefore, O Lord, in my *going out*, and *coming in*; and grant that whatsoever I shall *Think*, *Speak*, or *take in Hand* this Day, may tend to the *glory* of thy Name, the *good* of others, and the *comfort* of mine own Conscience, when I shall come to make before thee my last Accounts. Grant this, O Heavenly Father, for Jesus Christ thy Son's sake: In whole Blessed Name I give thee thy *Glory*, and beg at thy Hands all other *Graces* which thou seest to be needful for me this Day and ever, in that Prayer which *Christ* himself has Taught me, saying, *Our Father*, &c.

Meditations, directing a Christian, how he may walk all the Day with God like Enoch.

HAVING thus begun, keep all the Day after as diligent a watch as thou canst, over all thy *Thoughts*, *Words*, and *Actions*, which thou mayst easily do, by craving the assistance of † *God's Holy Spirit*, and observing these few Rules:

First, For thy Thoughts.

1. **B**E ^a careful to suppress every Sin in the first motion. Dath ^b *Babylon's Children* (whilst they are young) against the stones. Tread (betimes) ^c *the Cockatrice's egg*, lest it break out into a *Serpent*. Let Sin be to thy Heart a *Stranger*, not a *home-dweller*. Take heed of falling off into the same Sin, lest the custom of sinning ^d take

† Rom. 6. 26. ^a Eph. 4. 27. ^b Psal. 137. 9. ^c Isa 59. 5. ^d Qui conscientiae curam abjiciunt nec homines reverentur nec Deum. Zach. 8. 17. Prov. 6. 14.

away the conscience of sin, and then shalt thou wax so impudently Wicked, that thou wilt neither fear God, nor reverence Man.

2. Suffer not thy *Mind* to feed it self upon any *Imagination*, which is either *impossible* for thee to do, or *unprofitable*, if it be done; but rather think of the *World's Vanity*, to condemn it; of *Death*, to expect it; of *Judgment*, to avoid it; of *Hell*, to escape it; and of *Heaven* to desire it.

3. Desire not to fulfil thy *Mind* in all things; but learn to deny thy self *those* desires (tho' never so pleasing to thy *Nature*) which being attained, will draw either scandal on thy *Religion*, or hatred to thy *Person*. Consider in every thing the *End* before thou attempt the *Action*.

4. Labour *Dayly* more and more to see thine own *Misery*, through *Unbelief*, *Self-love*, and wilful *Breaches of God's Laws*; and the necessity of *God's Mercy* through the *Merits of Christ's Passion*; to be such; that if thou wert demanded, *What is the vilest Creature upon Earth?* Thy *Conscience* may Answer, *Mine own self by reason of my great Sins*: And if on the other side thou wert ask'd, *What thou esteamest to be the most precious thing in the World?* Thy *Heart* might Answer, *One drop of Christ's Blood, to wash away my Sins*. And as thou tenderest the *Salvation* of thy *Soul*, live not in any *wilful filthiness*. For *true Faith*, and the *purpose of sinning*, can never stand together.

5. Approve thy self to be a *true Servant* of *Christ*, not only in thy *general Calling*, as in the frequent use of the *Word* and *Sacraments*; but also in thy *particular*, in making *Conscience* to eschew every *known Sin*, and to obey *God* in every one of his *Commandments*; like *Josias*, who turned to
God

God with all his heart, according to all the Law of Moses ^e: And ^f Zachary and Elizabeth, who walked in all the Commandments of God without reproof. But if at any time through frailty, thou slippest into any Sin, lye not in it, but speedily rise out of it by unfeigned Repentance; praying for Pardon, till thy Conscience be pacify'd, thy hatred of Sin increased, and thy purpose of amendment confirmed.

6. Beware of affecting Popularity by Adulation, the end never proves good; and though attain'd by due deserts, yet manage it wisely, lest it prove more dangerous than Contempt. For States desire but to keep down, whom they contemn for their unworthyness; but to cut off, whom they envy for their greatness: He therefore is truly Prudent who (considering the premises) neither affecteth nor neglecteth Popularity. But in any wise take heed of harbouring a & discontented Mind; for it may work thee more woe, than thou art aware of. It is a special Mercy, in the multitude of so many Blessings, as thou dost enjoy, to have some Crosses. God gives thee many Blessings, lest through want (being his Child) thou should'st Despair: And he sends thee some Crosses, lest by too much Prosperity (playing the fool) thou should'st presume. Many who have mounted to great Dignities, would have contented themselves with ^h meaner had they known their ⁱ great Dangers: Affect therefore Competency, rather than Eminency. And in all thy Will ever

^e 2 King. 23. 25. ^f Luke 1. 6. ^g Socrates in forum egressus, quum multis ego, inquit, non ego! Non est ergo pauper, qui caret, sed qui eget. ^h Dimidium plus toto. Hesiod. ⁱ Feriunt summos fulmina montes. Horat Tangunt magnos tristia fata deos. Ovid.

have an Eye to God's Will, lest thy self-action turn to thine own destruction. Happy the Man, who in this short Life ^k is least known of the World, so that he doth truly know God, and himself! Whatsoever Cross therefore thou hast to discontent thee, remember, that it is less than thy Sins have deserved, Count therefore Christ thy chiefest joy, and Sin thy greatest grief; esteem no want, to the want of Grace; nor any loss, to the loss of God's favour: And then the discontentment for outward means shall the less perplex thine inward Mind. And as oft as Satan shall offer any motion of Discontentment to thy Mind, remember St. Paul's admonition, ^l We brought nothing into this world, and it is certain, that we can carry nothing out. And having food and rayment, let us be therewith content. But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. Pray therefore with wise ^m Agur: O Lord, give me neither poverty nor riches: feed me with food convenient for me, lest I be too full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the Name of my God in vain.

7. Bestow no more thought upon worldly things than thou needs must, for the discharge of thy Place, and the ⁿ maintenance of thy Estate; but still let thy care be greater for ^o heavenly, than earthly things; and be more grieved for a ^p dishonour done to God, than for any injury offered to thy

^k ὁ ἀδὲς βέλτερος. Qui notus nimis omnibus ignotus moritur sibi. Sen. ^l 1 Tim. 6. 7, 8, 9. Infantiæ damnandi sunt, qui tam multa tam anxie congerunt, quam sit tam paucis opus. Vives. ^m Prov. 30. 8, 9. ⁿ 1 Tim. 6. 8, 9. Gen. 28. 20. ^o Col. 3. 1, 2. Phil. 3. 20. ^p Josh. 7. 9. Psalm 139. 21, &c.

self

self: But if any private injury be offered unto thee, bear it as a Christian, with *Patience*. Never was an innocent Man wronged, but if he *patiently* bear his Cross, he ^t *overcame* in the end. But thy *good Name* in the mean while is wounded; bear that also with *Patience*. For he that at the last Day will give thy *Body* a Resurrection; will as sure in his good time, grant a resurrection to thy *good Name*. If *impatiently* thou frettest and vexest at thy wrongs, the *hurt* which thou dost *thy self*, is more than that which thine *Enemy* can do unto thee. Neither can'st thou more *rejoice* him, than to hear that it *thorowly vexeth* thee. But if thou can'st shew *Patience* on *Earth*, *God* will shew himself *Just* from *Heaven*. Pray for him; for if thou be a *good Man* thy self, thou can'st not but *rejoice*, if thou should'st see thy *worst Enemy* to become a *good Man* too. But if he still *continueth* in his *Malice*, and *encreaseth* in his *mischief*; give thou thy self unto Prayer, committing thy self, and commending thy *cause* unto the *Righteous Judge* of *Heaven* and *Earth*, saying with *Jeremy*, ^t *O Lord of hosts that judgest righteously, and tryest the reins and the heart; vengeance is thine, and unto thee have I opened my cause. In the mean-while, wait (with David) on the Lord; be of good courage, and he shall comfort thine heart.*

8. The more others ^t *commend thee* for an excellent act, be thou the more *humble* in thine own *Thoughts*. Affect not the vain praises of Men: The

» Nobile vincendi genus est patientia: vincit qui patitur: si vis vincere, discere pati. Optima injuriarum ultio est oblivio, efficit enim ut animum levet, nec magis laedat, quam si facta non esset. Jer. 11. 20. t Ne verbis quod scis ostentes, sed rebus te ostende scire.

Blessed

Blessed Virgin was troubled when she was truly praised of an *Angel*. They shall be praised of *Angels in Heaven*, who have eschew'd the praises of *Men on Earth*. Neither needest thou praise thy self; deal but uprightly, ^u *others* will do that for thee. Be not thou *curious* to know *other* Men's doings, but rather be careful that no Man know any ill dealings by thee.

9. Esteem no Sin little, for the Curse of God is due to the *least*; and the least would have Damn'd thee, had not the Son of God Dy'd for thee. Bewail therefore the *Misery* of thine own State; and as occasion is ministred, ^w *mourn* for the iniquity of the time. Pray to God to amend it, and be not thou one of them that make it worse.

10. Lastly, Think often of the ^x *shortness* of thy life, and *certainty* of Death: And wish rather a good life than a long. For as *one* Day of Man's Life is ^y to be preferred before the longest Age of a Stag, or Raven; so one Day spent Religiously, is to be higher valued, than a Man's whole Life that is consum'd in Prophaneness.

Cast over therefore once every Day, the number of thy Days, by *substracting* those that are past (as being vanish'd like Yester-night's Dream) contracting them that are to come, (since the one half must be *slept out*, the rest made uncomfortable, by the troubles of the World, thine own sickness, and the death of Friends) counting ^z the only

* Psal. 49. 18. w Ezek. 9. 4. Psal. 69. 9, 10. Mark 3. 5. x Heu fugiunt fræno non remorante dies. Psal. 90. 9, 10, 11. Non quàm diu sed quàm benè. y Fuit, non vixit. Sen. Non refert quanta sit vitæ diuturnitas, sed qualis sit administratio. Vives. Tota vita dies unus, ut mirum sit homines non exsatiari iisdem toties redeuntibus. z Non potest præsentem diem rectè vivere is, qui se non eam quasi ultimam victurum esse cogitat.

present Day thine; which spend, as if thou wert to spend no more.

Secondly, For thy Words.

1. **R**emember, that thou must Answer for every ^a idle word, that in ^b multiloquy, the wisest Man shall over-shoot himself. Avoid therefore all tedious and idle Talk, whereof seldom ariseth comfort, many times ^c Repentance; especially beware of rash Answers, when the Tongue out-runs the Mind. The Word was thine whilst thou kept'st it in; it is ^d anothers as soon as it is out. O the shame, when a Man's own Tongue shall be produced a Witness, to the confusion of his own Face!

Let then thy Words be few, but advised: fore-think whether that which thou art to speak, be ^e fit to be spoken; affirm no more than what thou knowest to be true; and be rather ^f silent, than speak to an ill, or to no purpose.

2. Let thy Heart and Tongue ever go together in Honesty and Truth; hate ^g Dissembling and Lying in another, detest it in thy self, or God will desert thee for it: For he hateth a lyer, and his father the Devil alike. And if once thou be discovered to make no Conscience of Lying, no Man will believe thee when thou speakest a truth; but if thou lovest Truth, more credit will be given to thy Word, than to a Lier's Oath. Great is the possession which Satan has in those, who are so accustomed

^a Mat. 12. 36. ^b Prov. 10. 19. ^c Dixisse sepe perituit, tacuisse verum nunquam. ^d Nescit vox missa reverti. Quam periculosum illud, Lingua quo vadis? ^e Nescit pernitenda loqui, qui proferenda prius suo tradidit examini. Cassiod. lib. 10. Epist. 4. ^f Jam. 1. 19. Consultius est tacere quam ineptè loqui. ^g 1 Pet. 2. 1. Psal. 3. 2. Si mendacem te nōrint, nemo tibi credet etiamsi affirmes veritatem. Arist.

to Lying; that they will Lye though they get nothing by it *themselves*, nor are compell'd unto it by *others*. Let not thine *Anger* remain, when thou seest the cause removed: And ever distinguish ^{twixt} him that offendeth of ^s *infirmity* (or against his *will*) and him who offendeth ^h *maliciously*, and of set purpose: Let the one have *Pity*, and the other *Justice*.

3. Keep thy *Speech* as clean from all *obscenity*, as thou wouldst thy *Meat* from *poysen*: And let thy *Talk* be ⁱ *gracious*, that he that hears thee, may grow better by thee; and be ever more earnest when thou ^k *speakest of Religion*, than when thou talkest of *Worldly matters*.

If thou perceivest that thou hast *erred*, persevere not in thine *error*; rejoice to find the *Truth*, and ^l *magnify* it. Study therefore Three things especially; to *understand well*, to *say well*, and to *do well*.

And when thou meetest with *God's Children*, be sure to make some holy advantage by them; learn of them all the good that thou *canst*; and communicate with them *all* the good things that thou *knowest*. The more good thou teachest *others*, the more will God still ^m *minister* unto thee. For, as the *gifts of Men*, by much using, do *perish* and *decrease*: So the *Gifts of God*, by much using, do the more grow and *increase*: like the ⁿ *Widow's Pitcher* of Oyl, which the more it pour'd to fill *other Vessels*, the more it was still replenished in its self.

g Odi tanquam amaturus. Prov. 6. 30. Acts 3. 17.
 i Tim. 1. 13. b Psal. 59. 3, 5. Psal. 101. 7. i Eph. 4. 29.
 Psal. 112. Prov. 31. 26. Pii est alios reddere pios. k Psal. 139.
 21. Psal. 69. 9. l Si verum audias silentio protinus revere
 illique tanquam divinae rei assurgito. m Mark 4. 24, 25.
 n 2 Kings 4. 2. 4. Be-

4. Beware that you believe not all that is *told* you, and that you tell not ^o all that you *hear*; for if you do, you shall not *long* enjoy true Friends, nor ever want great *Troubles*. Therefore in Accusations, be first *assured* of the truth, then *censure*. And as thou tenderest the reputation of an *honest Heart*; never let *malice* in *hatred*, make thee to *reveal* that which *love* in *friendship* bound thee a long time to *conceal*. But for fear of such after-claps, observe *Two things*.

First, Though thou hast *many Acquaintance*; yet make not *any thy familiar Friend*, but he that *truly* ^p *fears God*: Such an one thou never need'st to fear. For though you should in some particulars fall out, yet *Christian love*, the *main ground* of your friendship will never fall away; and the fear of God will never suffer him to do thee any *Vilany*. Secondly, do nothing in the sight of a *civil friend*, for which thou canst not be *safe*, unless it be *concealed*, nor any thing, for which (if *just cause* be offered) thou need'st fear him, if he proves thine *unjust Enemy*. If thou hast done any thing amiss, ask God *torgiveness*, and perswade thy self rather than *thy friend*, to keep thine own *Counsel*. For be assured, that what friendship soever is grounded upon any other *cause* than true Religion; if ever that *cause* shall, the friendship falleth off: And the rather, because that as God breeds among Men, *Truth*, *Pence* and *Amity*, that we should live to do one another

^o Eccl. 3. 7. Luke 2. 19. Arcanum tibi creditum fideliter custodi, quam depositam pecuniam. ^p Vera amicitia tantummodo est inter bonos. Mali nec inter se amici sunt, nec cum bonis. ^q Civilem amicum sic habeas, ut putes posse inimicum fieri. ^r Quod taceri vis, prior ipse taceas.

good; so the Devil Daily soweth * *Falshood, Discord and Enmity*, to cause (if he can) the dearest Friends to devour one another.

5. Make not a Jest of another Man's infirmity: Remember thine own. Abhor the frothy Wit of a filthy Nature, whose Brains having once conceived an odd *scoff*, his Mind travails (as a Woman with Child) till he be delivered of it. Yea, he had rather lose his *best friend*, than his *worst jest*. But if thou be disposed to be *merry*, have a special care to Three things:

1. That thy mirth be not against Religion;
2. That it be not against Charity;
3. That it be not against Chastity, and then be as merry as thou can'st, only in the Lord.

6. Rejoice not at the fall of thine Enemy, for thou knowest not what shall be the manner of thine own End. But be more *glad* to see the *worst Man's Amendment*, than his Punishment. Hate no Man, for fear lest Christ loves him, who will not take it well, that thou should'st hate whom he loveth: Christ * loved thee, when thou wast *this Enemy*: By the Merits therefore of his Blood, he requireth thee, for his sake, to love *thine Enemy*. Deny him (being a Christian) if thou darest. He asketh but forgiveness for forgiveness. The forgiveness of 100 Pence, for the

Bellum non est hominum sed (quod verbum sonat) belluarum & cum vitis non hominibus gerendum. Eph. 5. 4. Psal. 15. 3. 2. Irredere pium nefas: impium, immane: hominem, inhumanum. Nemo videtur sibi tam vilis, ut irrediri mereatur. » Phil. 4. 4. Prov. 23. 17. » Valentinianus Imp. Cum supplicio mortis aliquis afficiendus esset, aciebat se in ille ad vitam revocare. Crudelis animi est alienis malis gaudere, & non misereri communem naturam. » Rom. 5. 8, 10. Eph. 2. 1.

for

forgiveness of ^y Ten thousand Talents; of 60 Hundred thousand Crowns, for Ten Crowns; petty forgiveness of Man, for the infinite forgiveness of Almighty G.O.D. Though thou thinkst thine Enemy unworthy to be forgiven, yet Christ is worthy to be obey'd.

7. When the glory of God, or good of thy Neighbour doth require it; speak the Truth, and fear not the Face of Man, ^z The frown of a Prince may sometimes be the favour of God. ^a Neither shall flattery still hold in credit, nor Truth always continue in disgrace.

8. Ever think him a true Friend, who tells thee secretly and plainly of thy Faults. He that sees thee offend, and tells thee not of thy fault, either flatters thee for favour, or dares not displease thee for fear. Miserable is his case, who when he needs, has none to admonish him. ^b Reprehension, be it just, be it unjust; come it from the Mouth of a friend, or of a foe; it never doth a wise Man harm. For if it be true, thou hast a warning to amend; if it be false, thou hast a Caveat what to avoid. So every way it makes a wise Man better, or wariier. But ^c if thou canst not endure to be reprehended, do then nothing worthy of Reprehension.

9. Speak not of God, but with ^d fear and reverence, and as in his sight and hearing. For seeing we are not worthy to use his Holy Name in our Mouths: ^e much less ought we to abuse it

^y Mat. 18. 24, 28. ^z Psal. 1. 19. ^a Nec mendacii utilitas est diuturna nec veritatis damnum diu nocet. ^b Reprehensio semper vel meliores vel cautiore nos reddit. ^c Si reprehendi fers aegre reprehendenda ne feceris. ^d Deut. 28. 58. ^e Qui facile in feriis jurat in jociis jurabit: qui in jociis, & in mendacio. Vives.

vainly in our *Talk*. But *ordinarily* to use it in *vain*, *rash*, or *false Oaths*, is an undoubted sign of a Soul that never truly fear'd God. Pray therefore with *David*, when thou art to speak in any matter that may move *Passion*: ^f *Set a watch, O Lord, before my mouth, and keep the door of my lips.*

10. Lastly, In ^g *praising* be Discreet; in ^h *saluting*, Courteous; in ^k *admonishing*, Friendly; in *forgiving*, Merciful; ^l in *promising*, Faithful; and Bountiful in ^m *recompensing* good service: Making not the rewards of *Vertue* the gifts of *favour*.

Thirdly, for thy Actions,

1. **D**O no evil, though thou might'st; for God will not suffer the ⁿ *least Sin* (without bitter Repentance) to escape unpunished. Leave not undone any *good* that thou can'st. But do nothing without a *Calling*, nor any thing in thy *Calling*, till thou hast first taken ^o *counsel of God's Word*, of the *Lawfulness* thereof, and pray'd for his Blessings upon thy endeavour; and then do it in the *Name of God*, with chearfulness of Heart, committing the success unto him; in whose Power it is, to bless with his *Grace*, whatsoever business is intended to his *Glory*.

2. When thou art ^p *tempted* to do an evil Work, remember that *Satan* is where his business is. Let not the Child of God be the instrument of so base a *slave*; hate the Work if thou abhorrest the

f Psal. 141. 3. *g* 1 Pet. 5. 12. *h* Rom. 12. 10. *i* Affabiles & comitas sunt nullius impendii, amicitias tamen magnas conglutinant exhibita, dissolvunt prætermissa. *l* Thel. 5. 26, 41. *k* 2 Thel. 3. 5. Rev. 19. 17. *l* Psal. 15. 4. *m* Deut. 15. 13, 14. *n* Psal. 119. 101. *o* 1 Sam. 30. 8. *p* 1 Cor. 7. 5. Imminent semper occasione sua diaboli. Greg.

Author.

Author. Ask thy Conscience these two Questions, ^a Would I have another to do this unto me? What shall I answer Christ in the Day of my ^c Accounts, if contrary to my knowledge and conscience, I shall do this wickedness, and sin against him? And remember with Joseph, ^e that though no Man seeth, yet God seeth all. Fly therefore (with Joseph) from all Sins, as well those that are *secret*, in the sight of God, as those that are manifest in the Eyes of Men. For God, as he is *just*, without speedy Repentance, will bring thy secret Sins, as he did David's ^c to the open light, before all Israel, and before the Sun. ^u Be therefore as much afraid of secret Sins, as of open shame. And so avoid all in *general*, as that thou dost not allow to thy self any one ^w particular, or *darling* Sin, which the corruption of thy Nature could best agree withal: For the crafty Devil can hold a Man's Soul as fast by one, as by many Sins; and faster by that one which doth please thee, than by all those which begin to be *abominable* unto thee. And as thou desirest to avoid a Sin; so be careful to shun the ^x occasion.

3. In effecting good Actions which are within the compass of thy *calling*, distrust not God's Providence; tho' thou see the *means* either wanting or *weak*. ^y And if means do offer themselves, be sure that they be *Lawful*: And having got Lawful means, take heed that thou rely not more upon them, than upon God himself. Labour in a Lawful Calling, is God's ordinary means, by which he Blesseth his Children with outward

^a Mat. 7. 12. ^r Luke 16 2. 2 Cor. 6. 2. 2 Cor. 5. 10
^c Gen. 29 9, 11, &c. ^s 2 Sam. 12. 12. ^u Luke 8. 17
 and 12. 2 ^w Prov. 5 8, and 6. 27. ^x Omnis peccandi
 occasio vitanda est; nam qui amat periculum peribit in illis
 things.
^y Eccl. 3. ^z Judg. 7. 7

things. Pray therefore for God's *bleſſing* upon his own *means*. In Earthly buſineſs, bear an Heavenly Mind: Do thou thy beſt endeavour, and commit the whole ſucceſs to the *fore-ordaining Wiſdom* of Almighty God. Never think to thrive by thoſe means which God has Accuſed. That will not in the end prove * *gain*, which is gotten with the loſs of thy *Soul*. In all therefore both *Actions* and *Means*, endeavour with *Paul*, to have † *al-ways a clear conſcience towards God, and towards men*,
Look to your ſelves, what Conſcience ye have:

For Conſcience ſhall Damn, and Conſcience ſhall Save.

4. Love all good things for God's ſake; but God for his own ſake. Whiſt thou holdeſt God thy *Friend*, thou needeſt not fear ° who is thine *Enemy*, for either God will make thine *Enemy* to become thy ° *Friend*, or will ° bridle him that he cannot hurt thee. No man is ° overthrown by his *Enemy*, unleſs that fiſt his Sin have prevailed over him, and God hath left him to himſelf. He that would therefore be ſure from the fear of his Enemies, and live ſtill in the ° favour of his God; let him redeem the folly of the time paſt with ſerious repentance, look to the time preſent with religious diligence, and take heed to the time to come with careful providence.

5. Give every Man the honour due to his place; but honour a Man more for his goodneſs, than for his greatneſs. And of whomſoever thou haſt received a benefit, unto him (as God ſhall enable thee) remember to be thankful. Acknowledge it

* Mat. 15. 26. † Hic marus ahareus eſto nil conſeire ſibi nulla paſſeſcere culpa. Horat. Act. 24. 16. ° Pſal. 118. 6, 7. Rom. 8. 31. Prov. 16. 7. p Gen. 32. 3, &c. q Gen. 31. 7. r Numb. 14. 42, 43, &c. s Pſal. 27. 11, 12, .

lovingly unto *Men*, and pray for him heartily unto *God*; and count *every blessing* received from *God* as a *pledge* of his *Eternal Love*, and a *spur* to a *godly Life*.

6. Be not proud for any *External* worldly *Goods*, nor for any *Internal* spiritual *Gifts*. Not for *external Goods*, because, that as they came *lately*, so they will *shortly* be gone again; their loss therefore is the less to be grieved at. Not for any *internal Gifts*: For as *God* gave them, so will he likewise take them away, if (forgetting the Giver) thou shalt abuse his Gifts, to puff up thine Heart with a pride of thine own Worth; and contemn *others*, for whose good Almighty *God* bestow'd those Gifts upon thee. Hast thou any *one Vertue* that moves thee to be *self-conceited*? thou hast *twenty Vices* that may better vilifie thee in thine own Eyes.

Be the same ^t in the sight of *God* who beholds thy Heart, that thou seemest to be in the Eyes of *Men*, that see thy Face. Content not thy self with ^u an outward good Name, when thy Conscience shall inwardly tell thee 'tis undeserved, and therefore none of thine. A deserved good Name for any thing but for Godliness, lasts little, and is less worth. In all the Holy Scriptures, I never read of an *Hypocrite's* Repentance, and no wonder; for whereas after Sin, *Conversion* is left as a means to Cure all other Sinners; what means remain to Recover him who hath converted *Conversion* it self into Sin? Woe therefore unto

^t Tu rectè vives, si curas esse quod audis. Hor. Ep. ad Quint. ^u Nil juvat bonum nomen, reclamante conscientia.

the Soul that is not, and yet still seemeth Religious.

7. Mark the *fearful Ends* of notorious evil Men, to abhor their wicked Actions; mark the Life of the *godly*, that thou may'st imitate it, and his blessed ^w *End*, that it may Comfort thee. Obey thy *Betters*, observe the *Wise*, accompany the *Honest*, and love the *Religious*. And seeing the corrupt nature of Man is prone to *Hypocrisie*, beware that thou use not the *Exercise* of Religion, as matters of *course* and *custom*, without *care* and *conscience*, to grow more holy and devout thereby. Observe therefore how by the continual use of God's means thou seekest thy *special corruptions* weakned, and thy *sanctification* more and more encreased: And ^x make no more shew of Holiness *outwardly* to the World, than thou hast in the sight of God *inwardly* in thine Heart.

8. Endeavour to rule those who live under *thine Authority*, rather by *love* than by *fear*, for to ^y rule by *love* is *easie* and *safe*, but *Tyranny* is ever accompanied with *care* and ^z *terror*. Oppression will force the oppressed to take any *advantage*, to shake off the Yoke that they are *not able* to bear; neither will God's Justice suffer the sway that is grounded on *Tyranny*, long to continue. Remember that tho' by ^a *humane Ordinance* they serve thee, yet by ^b *more peculiar Right* they are God's *Servants*. Yea, now being *Christians*,

^w Numb. 23. 10. Psal. 37. 35, 36, 37. ^x Isa. 58. 5, 6. Mat. 23. 27, 28. Psal. 51. 56. ^y Ama & impera. Blando vis latet imperio. Aug. 2. Qui terret, plus ille timet: fors ille Tyranno convenit. Claud. de iustit. prin. 4. 1 Pet. 2. 13 ^b Lev. 25. 55.

^c not as thy servants, but above servants, ^d brethren beloved in the Lord. Rule therefore over ^e Christians, (being a Christian) in Love and Mercy, like Christ thy Master.

9. Remember, that of all Actions none makes a *Magistrate* more like God (whose *Vicegerent* he is) than doing Justice *justly*. For the due execution whereof:

First, have ever an open Ear to the *just* Complaints of *unjust* Dealings.

Secondly, so lend one Ear to the *Accuser*, as that thou keep the other for the *Accused*: For ^f he that decreeth for either part, before *both* be heard, the Decree may be *just*, but himself is *unjust*.

Thirdly, in hearing both Parties, incline not to the right hand of *Affection*, or to the left of *Hatred*; as to believe Arguments of *perswasion* for a Friend, before Arguments *concluding* for a Foe.

Fourthly, deny not Justice, which is *Regia mensura* to the meanest Subject; but let the Cause of the *poor* and *needy* come in equal Balance with the *rich* and *mighty*. If thou perceivest on the one side in a Cause, the ^g *high Hills* of *cunning Advantage*, *powerful Combination*, and *violent Prosecution*; and on the other side, the *low Valleys* of *Poverty*, *Simplicity* and *Desolation*: Prepare thy way (as God doth) to Judgment, by

^c Philem. 16. ^d 1 Cor. 9. 5. ^e Si Pericles, quous chlamydem indueret, apud se dicere consuevit, Attende, Pericles, quod gestaturus es imperium in liberos Athenienses. Plut. in Apophth. Quanto magis tu, quous autoritatem exercitaturus es apud teipsum, dicere deberes, Memento homo quod imperium geris in liberatos Christianos. ^f Qui statuit aliquid parte inaudita altera, æquus. licet statuerit, haud æquus fuerit. Sen. in Med. ^g Judicious Sir Francis Bacon's Essay of Judicature.

h raising

^b raising Valleys, and taking down Hills, equalling in equality; that so thou mayst lay the Foundation of thy Sentence upon an even ground. In matters of right and wrong, twist Party and Party let thy Conscience be careful, rather ⁱ *Jus dicere*, to pronounce the Law that is made *secundum allegata & probata*; than *Jus dare*, to make a Law of thy own, upon the authority of *sic volo*, *sic jubeo*, fearing that fearful Malediction ^k *Cursed be he that removeth his Neighbour's Land-Mark*. In Tryals of Life and Death, let Judges like Elothim, in justice remember mercy; and so cast the severe Eye of Justice upon the Fact, as that they look with the pitiful Eye of Mercy upon the Malefactor; wresting the rigour of Law to the favour of Life, where Grace promiseth amendment: But if Justice requireth that ^l *one* rather than *unity* must perish, and that a rotten Member must be ^m cut off, to save the whole Body from putrefying; *fiat Justitia*. But whilst thou art pronouncing the Sentence of Judgment on another, remember that thine own Judgment hangs over thy Head. In all Causes therefore judge aright; for thou shalt be sure to find a righteous Judge, before whom thou must shortly appear to be judged thy self, at what time thou mayst leave to thy Friend this for thine Epitaph:

*Nuper eram Judex, jam judicis ante tribunal
Subsistens, pereo: judicor ipse modo.*

Many (I know not upon what Grounds) seem to be much aggrieved with the Laws of the Land; but wiser Men may answer them with the

^b Luke 3. 4, 5. Isaiah 40. 3. ⁱ 2 Chr. 19. 10. & Deut. 27. 17. Hab. 5. 1. ^l *Melius ut pereat unus, quam ut pereat unitas* ^m *Ense recidendum, ne pars sincera trahatur.*

Apostle, *Nos scimus bonam esse legem, modo Iudex ea legitime utatur.* ⁿ We know that the Law is good if a man use it lawfully. And he shall be unto me a righteous Judge, whose Heart neither corruption of Bribes, fear of Fees, nor favour of Friends can withdraw from the conscionable practice of these Precepts. And to that rare and venerable Judge, I say with Jehoshaphat: *Be of courage,* ^o and do Justice, and the Lord will be with the good.

10. Lastly, Make not an Occupation of any Recreation. The longest use of Pleasure is but short; but the pains of Pleasure abused are Eternal. ^p Use therefore lawful Recreations, so far forth as it makes thee the fitter in Body and Mind, to do more chearfully the Service of God, and the Duties of thy Calling. ^q Thy Work is great, thy Time is but short. And ^r he who will recompense every man according to his works, standeth at the door. Think how much work is behind, how slow thou hast wrought in the time that is past, and what a reckoning thou should'st make, if thy Master should call thee this day to thine Accounts. Be therefore careful henceforth to make the most Advantage of thy short time that remains, as a Man would of an old Lease, that were near expiring. And when thou disposest to Recreate thy self, remember how small a time is allotted for thy Life; and that therefore much of that is not to be consumed in Idleness, Sports, Plays, and *tyish Vanities*; seeing the whole is but a short while,

ⁿ 1 Tim. 1. 8. ^o 2 Ch. 19. 11. ^p Prov. 21. 17. Phil. 4. 8.
^q Vita brevis opusq; multum, operarii pigri, & urget Patres familias. Rabb. Apophtheg. ^r Rev. 22. 12. Jam. 5. 9.

though it be all spent in doing the best good that thou canst. For Man was not Created for *Sports, Plays, and Recreation*; but zealously to serve God in Religion, and conscionably to serve his Neighbour in his Vocation, and by both to ascertain himself of *Eternal Salvation*. Esteem therefore the loss of *Time* as one of the greatest *Losses*. Redeem it carefully, to spend it *wisely*, that when that time cometh that thou mayest be no longer a *Steward* on Earth, thy Master may welcome thee with an *Euge bone serve*, and give thee a better in Heaven, where thou shalt joyfully enjoy thy Master's joys for evermore.

Meditations for the Evening.

At Evening when thou preparest thy self to take thy rest, meditate on these few Points.

1. **T**HAT seeing thy days ^w are numbred, there is *one* more of thy number spent; and thou art *now* the nearer to thy end by a day.

2. Sit down a while, before thou goest to Bed, and consider with thy self what memorable things thou hast *seen, heard or read* that day, more than thou sawest, heard'st, or knewest before; and make *thy best use* of them: But especially call to mind, what Sin thou hast committed that day against *God or Man*, and what good thou hast omitted, and humble thy self for both. If

Nihil est aliud tempus, quàm vita, quam unusquisque tantùm se amare profiteretur; quàm rei nullius magis sit prodigus quàm temporis. Eph. 5. 16. 1 Luke 16. 2. 2 Mar. 25. 21. 2 Psal. 90. Job. 14. 5. Vive memor quàm sis ævi brevis. Hor.

thou findest that thou hast done any goodnes, acknowledge it to be God's grace, and give him the glory; and count that day * *lost* wherein thou hast not done some good.

3. If by Frailty or strong Temptation, thou shalt perceive that thou hast committed any grievous Sin or Fault; presume not to sleep until thou hast, upon thy Knees, made a particular *Reconciliation* with God in Christ for the same; both by confessing the Fault, and by fervent Praying for the pardon of the same. Thus making thy *Score* even with Christ every Night, thou shalt have the less to *Account* for, when thou art to make thy final *Reckoning* before his Majesty, in the *Judgment-Day*.

4. If thou hast fallen out with any in the Day, let not the Sun^y go down in thine anger that Night. If thy *Conscience* tells thee that thou hast wronged him, acknowledge thine Offence, and^z *entreat* him to forgive thee. If he have wronged thee, offer him *reconciliation*, and if he will not be reconciled, yet do thou from thy Heart forgive him, *Mat. 5. 23*. But in any case presume not to be thy own *Revenger*, for in so doing thou dost God a *double Injury*: First, in offering to take the *Sword of Justice* out of his Hand, as though he were not *just*, having reserved the *execution* of^{*} *vengeance* to himself. Secondly, in *usurping Authority* over his † *Servant*, without referring the Cause to his Hearing and Censure, being his and

^x Hic perdididi diem. Tit. Vesp. Apophthegm. Nullus sine laeti dies. ^y Eph. 4. 26. ^z Non turpe est veniam precari; turpe est deum aut hominem habere inimicum. * Mihi vindicta dicit Dominus. Rom. 12. 19. † Non est tibi jus in servum alienum, imò in conservum tuum.

thy Master. Besides, thou art too partial to be a Revenger; for if thou be to execute Revenge on thy self, thou wilt do it too lightly; if on thy Enemy, too heavily. It belongeth therefore to God to Revenge, to thee to Forgive.

And in Testimony that thou hast freely ^a forgiven him, pray unto God for the *forgiveness* of his Fault, and the *amendment* of his Life; and the next time that occasion is offered (and it lies in thy power) do him good, and *rejoyce* in doing it: For he that doth good to his ^b Enemies, shews himself the Child of God; and his Reward is with God his Father.

5. Use not Sleep as a means to satiate the foggy *litheness* of thy *Flesh*, but as a *Medicine* to refresh thy tired Senses and Members: *Sufficient Sleep* quickneth the *Mind*, and reviveth the *Body*, but *immoderate Sleep* dulleth the one, and farneth the other.

6. Remember that many go to Bed and never rise again, until they be *awakened* and *raised up*, by the fearful Sound of the *last Trumpet*: But he that *sleepeth* and *awakeneth* with Prayer, *sleepeth* and *awakeneth* with Christ. If therefore thou desirest to Sleep *securely* and *safely*, yield up thy self into the hands of God, whilst thou art waking; and so go to Bed with a Reverence of God's *Majesty*, and consideration of thine own *miser*y, which thou may'st Imprint on thy Heart in some measure, by these and the like *Meditations*.

^a Cui semel ignoveris, cura ut ille sentiat bona fide id esse actum & si qua in re illum javare potes, experiatur te amicum. Vives. ^b Mat. 3. 39. Rom. 12. 20. ^c In vita tempus quod somno impenditur, non est vita. Vita enim vigilia est.

Read a Chapter in the same Order as was prescribed in the Morning ; and when thou hast done, kneel down on both thy Knees, at thy Bed-side, or some other convenient place in thy Chamber, and lifting up thy *Heart*, thine *Eyes* and *Hands* to thy Heavenly Father, in the Name and Mediation of his holy *Son*, *Jesus* ; pray unto him, if thou hast the Gift of Prayer.

1. *Confessing* thy Sins, especially those which thou hast committed *that Day*.

2. *Craving* most earnestly (for Christ his sake) *pardon and forgiveness* for them.

3. *Requesting* the Assistance of his *Holy Spirit*, for the amendment of Life.

4. *Giving Thanks* for Benefits received, especially for thy *preservation* that day.

5. *Praying* for *Rest* and *Protection* that Night.

6. *Remembering* the state of the *Church*, the *King*, and the *Royal Posterity* ; our *Ministers* and *Magistrates*, and all our *Brethren Visited* or *Persecuted*.

7. *Lastly*, commending *thy self* and all *thine* to his gracious Custody.

All which thou mayest do in these or the like Words.

A Prayer for the Evening.

O Most gracious God, and loving Father, ^a *who art about my Bed, and knowest my down-lying, and mine up-rising, and art* ^b *near unto all that call upon thee, in truth and sincerity* ; I wretched Sinner do beseech thee, to look upon me with the Eyes of thy Mercy, and not to be-

^a Psal. 139. 2, 3. ^b Psal. 145. 18.

hold me as I am in my self, for then thou shalt see but an unclean and defiled Creature, ^a *conceived in sin and living in iniquity*: So that I am ashamed to lift up mine eyes to heaven, knowing how grievously ^b *I have sinned against heaven and before thee*: For, O Lord, I have transgressed ^c *all thy Commandments and righteous Laws*, not only through Negligence and Infirmary, but oftentimes through willful presumption, contrary to my knowledge; yea, contrary to the motions of thy Holy Spirit, reclaiming me from them: So that I have wounded my Conscience; and grieved thy Holy Spirit, by whom thou hast ^d *sealed me to the day of Redemption*. Thou hast consecrated my Soul and Body, to be the Temples of the Holy Ghost; I wretched Sinner, have defil'd both, with all manner of Pollution and Uncleanneſs: My Eyes in taking pleasure to ^e *behold Vanity*; mine Ears, in hearing impure and unchaste Speeches; my ^f *Tongue*, in leasing and evil Speaking; my ^g *Hands* are so full of Impurity, that I am ashamed to Lift them up unto thee; and my ^h *Feet* have carried me after mine own ways: My Understanding and Reasoning, which are so quick in all earthly Matters, are only blind and stupid, when I come to Meditate or Discourse of Spiritual and Heavenly Things; my Memory, which should be the Treasury of all Goodness, is not so apt to remember any thing, as those things which are vile and vain. Yea, Lord, by woful Experience I find, that naturally ⁱ *all the imaginations of the thoughts of mine heart*; are only evil continually. And these my Sins

^a Psal. 51. 5. ^b Luke 15. 18. ^c Dan. 9. 11. ^d Eph. 4. 30. ^e Psal. 119. 37. ^f Isa. 6. 5. ^g Isa. 1. 15. ^h Rom. 3. 15, 16 ⁱ Gen. 6. 5.

are ^k more in number than the hairs upon mine head, and they have grown over me like a loathsome ^l Leprosie, that from the Crown of my head to the sole of my feet, there remains no part which they have not infected. They make me seem ^m vile in mine own eyes; how much more abominable must I then appear in thy sight? And the Custom of Sinning hath almost taken away the Conscience of Sin, and pulled upon me such dullness of sense, and hardness of heart; that thy Judgments denounced against my Sins, by the faithful Preachers of thy Word, do not terrifie me to return unto thee by unfeigned Repentance for them. And if thou, Lord should'st but deal with me, according to thy justice and my desert; I should utterly be confounded and condemned. But seeing that of thy infinite mercy, thou hast spared me so long, and still waitest for my Repentance: I humbly beseech thee, for the bitter Death and bloody Passion sake which Jesus Christ hath suffered for me, that thou would'st pardon and forgive unto me all my Sins and Offences; and open unto me that ever ⁿ streaming fountain of the blood of Christ, which thou hast promised to open under the New Testament, to the Penitent of the House of David: That all my Sins and Uncleaness may be so bathed in his blood, buried in his Death, and hid in his Wounds, that they may never be more seen, to shame me in this Life, or to condemn me before thy judgment-Seat, in the World which is to come. And forasmuch, O Lord, as thou know'st that ^o it is not in man to turn his own heart, unless thou dost first give him grace to convert: And

^k Psal. 40. 12. ^l Isa. 1. 6. ^m 2 Sam. 6. 22. ⁿ Zech 13. 1.
^o Jer. 20. 23. see.

seeing that it is as easie with thee, to make me Righteous and Holy, as to bid me to be such: O my God, give me Grace to ^p do what thou commandest, and then command what thou wilt, and thou shalt find me willing to do thy Blessed Will. And to this end give unto me thine Holy Spirit, which thou hast ^q promised to give (to the World's End) unto all thy Elect People. And let the same, thy Holy Spirit, purge my Heart, heal my Corruption, sanctifie my Nature, and consecrate my Soul and Body, that they may become the ^r Temples of the Holy Ghost, to serve thee in ^r righteousness and holiness all the days of my life; that when (by the direction and assistance of thy Holy Spirit) I shall ^r finish my Course, in this short and transitory Life, I may chearfully leave this World, and resign my ^u Soul into thy Fatherly Hands, in the assured confidence of enjoying Everlasting Life with thee, in thy Heavenly ^w Kingdom, which thou hast prepared for thine Elect Saints, who love the Lord Jesus, and ^x expect his Appearing.

In the mean while, O Father, I beseech thee, let thy Holy Spirit work in me such a serious Repentance, as that I may with tears lament my Sins past, with grief of Heart be humble for my Sins present, and with all mine endeavour, resist the like filthy Sins in time to come. And let the same, thy Holy Spirit, likewise keep me in the Unity of thy Church; lead me in the Truth of thy Word, and preserve me that I never swerve

^p Da Domine quod jubes, & jube quod vis Aug. 9 Mat. 28. 20. John 16. 13. ^r 1 Cor. 3. 16, 17. ^s Luke 1. 74. 75. ^t 2 Tim. 4. 7. ^u Psal. 31. 5. ^w Mat. 25. 34. ^x 2 Tim. 4. 8.

from the same, to *Popery*, nor any other *Error* or *false Worship*. And let thy *Spirit* open mine *Eyes* more and more, to see ^v the wondrous things of thy *Law*; and open my *Lips*, that my *Mouth* may daily defend thy *Truth*, and set forth thy *Praise*. Increase in me those good *Gifts*, which of thy *mercy* thou hast already bestowed upon me, and give unto me a *patient Spirit*, a *chaste Heart*, a *contented Mind*, *pure Affections*, *wise Behaviour*, and all other *Graces*, which thou seekest to be necessary for me; to govern my ^z *Heart* in thy fear, and to guide all my *Life* in thy favour; that whether I *live* or *dye*, I may *live* and *dye* unto thee, who art my *God* and my *Redeemer*.

And here (O Lord) according as I am bound, I render unto thee, from the *Altar* of my humblest *Heart*, all possible thanks, for all those *Blessings* and *Benefits*, which so graciously and plenteously thou hast bestowed upon my *Soul* and *Body*, for this *Life*, and for that which is to come; namely, for mine *Election*, *Creation*, *Redemption*, *Vocation*, *Justification*, *Sanctification*, and *preservation*, from my *Child-hood*, until this present *Day* and *Hour*; and for the firm *Hope* which thou hast given me of my *Glorification*. Likewise for my *Health*, *Wealth*, *Food*, *Rayment*, and *Prosperity*: And more especially, for that thou hast defended me this day now past, from all *Perils* and *Dangers*, both of *Body* and *Soul*; furnishing me with necessary good things, that I stand in need of. And as thou hast ordained the *Day* for *Man* to *Travel* in, and the *Night* for him to take his *Rest*; so, I beseech thee, sanctifie unto

me, this Night's Rest and Sleep, that I may enjoy the same, as thy sweetest Blessing and Benefit; that so this *dull* and *wearied* Body of mine, being refreshed with moderate Sleep and Rest; I may be the better enabled to walk before thee, doing all such good Works, as thou hast appointed, when it shall please thee by thy *divine* power, to awaken me the next Morning. And whilst I sleep, do thou, O Lord, ^a *who art the keeper of Israel, that neither slumbrest nor sleepest*, watch over me, in thy holy providence, to protect me from all Dangers; so that neither the ^b *evil Angels of Satan*, nor any *wicked Enemy*, may have any power to do me any harm, or evil. And to this end, give a charge unto thy *holy Angels*, that they at (thine appointment) ^c *may pitch their Tents* round about me, for my defence and safety; as thou hast promised that they should do ^d *about them that fear thy Name*. And knowing that thy Name is a *strong tower of defence* unto all those that trust therein; I here recommend my self (and all that do belong unto me) unto thy holy protection and custody. If it be thy blessed will to call for me in my Sleep; O Lord, for Christ's sake have mercy upon me, and receive my Soul into thy Heavenly Kingdom. And if it be thy blessed pleasure, to add more Days unto my Life, O Lord, add more amendment unto my Days; and wean my Mind from the Love of the World, and worldly Vanities; and cause me more and more to settle my Conversation on Heaven and Heavenly Things. And perfect daily in me, that good work which thou hast begun, to the glory of thy Name, and the Salva-

^a Psal. 121. 4. ^b Rev. 12. 7. ^c Psal. 34. 7. ^d Prov. 18. 10.

tion of my sinful Soul. O Lord, I beseech thee likewise save and defend from all Evil and Danger, thy *whole Church*, our gracious King, and the whole Royal Family, keep them all in the sincerity of thy Truth, and prosper them in all Grace and Happiness. Bless the *Nobility, Ministers* and *Magistrates* of these Churches and Kingdoms, each of them, with those Graces which are expedient for their Place and Calling. And be thou, O Lord, a Comfort and Consolation to all thy People, whom thou hast thought meet to visit with any kind of *Sickness, Cross, or Calamity*.^e Hasten, O Father, the coming of our Lord *Jesus Christ*. Make me ever mindful of my *last End*, and of the *Reckoning* that I am to make unto thee therein; and in the mean while, careful so to *follow Christ in the Regeneration*,^f *during this Life*, as that with Christ I may have a Portion^g in the *Resurrection of the Just*, when this Mortal Life is ended. These Graces, and all other Blessings, which thou, O Father, knowest to be requisite and necessary for me, I humbly beg and crave at thy Hands, in the *Name and Mediation of Jesus Christ*, thy Son, and in that Form of Prayer, which he himself hath taught me to say unto thee, *Our Father which art in Heaven, &c.*

Another short Evening-Prayer,

O Eternal God, and Heavenly Father, if I were not taught and assured by the Promises of thy Gospel, and the Examples of^a Pe-

^e Rev. 6. 10, 22, 23. ^f Math. 19. 28. ^g Luke 14. 14.
^a Luke 22. 61.

ter, ^b Mary Magdalen, the ^c Publican, ^d the Prodigal Child, and many other Penitent Sinners; that thou art so ^e full of Compassion, and so ready to forgive the greatest Sinners, who are ^f heaviest laden with Sin, at what ^g time soever they return unto thee with Penitent Hearts, lamenting their Sins, and imploring thy Grace: I should despair for mine own Sins, and be utterly discouraged from presuming to come into thy Presence; considering the hardness of my Heart, the unruliness of my Affections, and the uncleanness of my Conversation, by means whereof I have transgressed all thy Laws, and deserved thy ^h Curse, which might cause my Body to be smitten with some fearful Disease, my Soul to languish with the death of Sin, my good Name to be traduced with scandalous Reproaches, and make mine Estate liable to all manner of Crosses and Casualties. And I confess, O Lord, that thy Mercy is the cause that I have not been ⁱ long ago confounded. But O my God, as thy Mercy only stay'd thy Judgments from falling upon me hitherto; so I humbly beseech thee, in the ^k Bowels of the Mercy of Jesus Christ (^l in whom only thou art well pleased) that thou wilt not deal with me ^m according to my deserts, but that thou would'st ⁿ freely and fully remit unto me all my Sins and Transgressions: And that thou would'st ^o wash them clean from me, with the Virtue of that most precious Blood, which thy Son Jesus Christ has shed for me. For he alone is the ^p Physician, and his Blood only is the ^q Medi-

^b Luke 7. 47. ^c Luke 18. 14. ^d Luke 15. 20. ^e Psal. 103. 8. ^f Mat. 11. 28. ^g Ezek. 18. 21, 22, &c. ^h Deut. 27. 26. Gal. 3. 10. ⁱ Lam. 3. 22. Mal. 3. 6. ^k Col. 3. 12. ^l Mat. 3. 17. ^m Psal. 28. 4. ⁿ Hos. 13. 5. ^o Isa. 1. 16, 18. ^p Mat. 9. 12. ^q 1 Joh. 1. 7.

cine that can heal my *Sickness*. And he is the true ^r brazen *Serpent*, that can Cure that Poyson, wherewith the fiery *Serpents* of my *Sins* have stung and poysoned my sick and wounded *Soul*. And give me, I beseech thee, thine *Holy Spirit*, which may assure me of mine ^s *Adoption*, and that may confirm my *Faith*. Encrease my *Repentance*, enlighten my *Understanding*, purify my *Heart*, rectify my *Will* and *Affections*, and so ^t *Sanctify* me throughout, that my whole body, soul, and spirit, may be kept unblameable until the glorious coming of my Lord *Jesus Christ*. And now, O Lord, I give thee most hearty thanks and praise, for that thou hast this *Day* preserved me from all harms and perils, notwithstanding all my *Sins* and ill deserts. And I beseech thee, likewise Defend me this *Night* from ^u the roaring *Lion*, which *Night and Day* seeketh to devour me, Watch thou, O Lord, to keep me from his *Temptations* and *Tyranny*; and let thy *Mercy* shield me from his unappeaseable *Rage* and *Malice*. And to this end, ^w I commend my self into thy *Hands* and *Protection*, beseeching thee, O my Lord and God, not to suffer *Satan*, nor any of his evil *Members*, to have power to do unto me any hurt or violence this *Night*. And grant, Good Lord, that whether I *sleep*, or *wake*, live or die; I may *sleep*, *wake*, live and die unto thee, and to the glory of thy *Name*, and the salvation of my *Soul*. Lord bless and defend all thy chosen *People* every where. Grant our *King* a long and happy *Reign* over us: Bless all the rest of the *Royal Family*, together with all our *Magi-strates* and *Ministers*: Comfort them who are in

^r 1 John 3. 14. ^s Gal. 4 5, 7. ^t 1 Thess. 1. 2, 3. ^u 1 Pet. 5. 8. ^w Psal. 31. 5.

misery, need, or sickness : Good Lord give me Grace to be one of those * *wise Virgins*, that may have my *Heart* prepared like a *Lamp* furnished with the *oyl of Faith*, and *light of good Works*, to meet the Lord *Jesus*, the sweet *Bridegroom* of my *Soul*, at his second and sudden coming in *Glo-ry*. Grant this, good Father, for *Christ Jesus's* sake, my only Saviour and Mediator ; in whose Blessed Name, and in whose own Words, I call upon thee, as he has Taught me. *Our Father, which art, &c.*

Afterwards say,

Thy Grace, O Lord Jesus ; thy Love, O heavenly Father ; thy Comfort and Consolation, O Holy and blessed Spirit, be with me, and dwell in my Heart, this Night, and evermore, Amen.

Then rising up in a holy Reverence, meditate as thou art putting off thy Cloths.

Things to be meditated upon, as thou art putting off thy Cloths.

1, **T**hat the Day is coming, when thou must be * as barely *unstrip'd* of all that thou hast in the *World*, as thou art now of thy *Cloths* : Thou hast therefore here, but the use of all things, as a ^a *Steward*, for a time, and that upon *Accounts*. Whilst therefore thou art trusted with this *Stewardship*, ^b be *wise* and faithful.

2. When thou seest thy *Bed*, let it put thee in mind of thy ^c *Grave*, which is now the *Bed* of *Christ* ; for *Christ* (by laying his Holy Body to rest Three Days and Three Nights in the ^d *Grave*)

* Mat. 25. 2. • Nudus in hunc mundum veni, nudus quoque abibo. ^a Luke 16. 2. ^b Mat. 24. 2. ^c Job 17. 13. Ut somnus mortis, sic lectus imago sepulchri. ^d Mat. 12. 40. has

has *sanctify'd*, and (as it were) *warm'd* it for the Bodies of his Saints, to rest and ^e sleep in, till the Morning of the Resurrection: So that now unto the Faithful, Death is but a sweet sleep; and the Grave is but Christ's ^f Bed, where their Bodies rest and sleep in peace, until the joyful ^g Morning of the Resurrection-Day shall dawn unto them.

Let therefore thy Bed-cloths represent unto thee the Mould of the Earth that shall cover thee; thy sheets, thy winding-sheet; thy sleep, thy Death; thy waking, thy Resurrection. And being laid down in thy Bed, when thou perceivest sleep to approach, say, ^h *I will lay me down and sleep in peace, for thou, Lord, only makest me dwell in safety.*

Thus Religiously opening every Morning thy Heart, and shutting it up again every Evening, with the Word of God and Prayer, as it were a Lock and Key, and so beginning the Day with God's Worship, continuing it in his Fear, and ending it in his Favour; thou shalt be sure to find the Blessing of God upon all thy Days Labours and good endeavours; and at Night thou may'st assure thy self, thou shalt sleep safely and sweetly in the Arms of thy Heavenly Father's Providence.

Thus far of the Piety which every Christian in Private, ought to practise every Day. Now followeth that, which he (being an Householder) must Practise Publickly with his Family.

Meditations for Household-Piety.

1. **I**F thou bee'st call'd to the Government of a Family, thou must not hold it sufficient to serve God, and live uprightly in thine one Per-

^e 1 Theſ. 4. 14. ^f Iſa. 57. 2. ^g Iſa. 26. 20. ^h Pſal. 4. 8.

son; unless thou causest all under *thy Charge* to do the same with thee. For the performance of this Duty, God was so well pleased with Abraham, that he would not hide from him his Counsel. ^b For (saith God) *I know him, that he will command his sons, and his household after him, that they keep the way of the Lord, to do righteousness and judgment, that the Lord may bring upon Abraham, that he hath spoken unto him.* And Abraham had ⁱ 318 Men-servants, who were thus Brought up and Catechized in his House. With whose help he rescued also his Nephew Lot from the Captivity of his Enemies. And Religiously Valiant Joshua Protesteth before all the People, That if they all would fall away from the true Worship of God, ^k yet that he and his house would serve the Lord. And God himself gives a special Charge to all Householders, that they do Instruct their Family in his Word, and train them up in his Fear and Service. ^l These words which I command thee this day, shall be in thy heart, and thou shalt whet them continually upon thy Children, and shalt talk of them when thou tarriest in thine house, and as thou walkest by the way, and when thou liest down, and when thou risest up, &c. Thou shalt fear the Lord thy God, and serve him. David according to this Law, had so ordered his Family, ^m That no deceitful person should dwell in his house, but such as would serve God, and walk in his way: And Religious Esther had taught her Maids to ⁿ serve God in fasting and prayer. And (the more to further thy Family in the Zeal of Religion) settle ever thy chiefest Affection on those whom thou shalt per-

^b Gen. 18. 17, 19. ⁱ Gen. 14. 14. ^k Josh. 24. 15. ^l Deut. 6. 6, 7. ^m Psal. 101. 6, 7. ⁿ Esther 4. 16.

ceive to be addicted to *true Religion*. This also will turn to thine own advantage in a double respect. First, God will the rather bless and prosper the *labour* and Handy-work of such *Godly Servants*. For ° *Laban* perceiv'd, that God blessed him for *Jacob's sake*: And *Potiphar* saw, ° that the Lord made all that *Joseph* did, to prosper in his hand: Yea, when innocent *Joseph* was cast into Prison, ° his Keeper saw, that whatsoever he did, the Lord made it to prosper; and therefore the Keeper committed all the charge of the Prisoners into *Joseph's* Hand. 2. The trulier a Man doth serve God, the faithfuller he will serve thee.

2. If every *Houholder* were thus careful according to his *Duty*, to bring up his *Children* and *Family* in the *service* and *fear* of God in his own House, then the House of God would be better filled, and the *Lord's-Table* more frequented every *Sabbath-Day*; and the *Pastor's Publick Preaching* and *Labour*, would take more Effect than it doth. The *Streets* of *Towns* and *Cities* would not abound with so many *Drunkards*, *Swearers*, *Whore-mongers*, and *Prophane Scorners* of *true Piety* and *Religion*: *Westminster-Hall* would not be so full of *Contentions*, *wrangling Suits*, and *un-christian Debates*; and the *Prisons* would not be every *Sessions* so full of *Thieves*, *Robbers*, *Traytors*, and *Murderers*. But (alas!) most *Houholders* make no other use of their *Servants*, than they do of their *Beasts*. Whilst they may have their *Bodies* to do their *Service*, they care not if their *Souls* serve the *Devil*. Yet the common complaint is, that *faithful* and *good Servants* are scarce.

to be found. True, but the reason is, because there are so many *Prophane* and *Irreligious* Masters: For the *Example* and *Instruction* of a *Godly* and *Religious* Master, will make a good and a faithful *Servant*, as may witness the example of *Abraham*, *Joshua*, *Davia*, *Cornelius*, &c. who had good *Servants*, because they were *Religious* Masters: Such as were careful to make their *Servants* *God's* *Servants*.

It is the *chief* labour and care of most Men, to raise and to advance their *House*; yet let them rise up early, and lie down late, and eat the bread of carefulness, all will be but in vain; for except the Lord build the house (that is, raise up a Family) they labour in vain. For God has sealed this as an irrevocable Decree, That he will ^f pour out his wrath upon the Families that call not upon his name: Yea, ^e God will take the wicked, and pluck him out of his tabernacle, and root him out of the land, &c. Yea, when his ^u iniquities are full, he will make ^w the land to spue out every *Canaanite*. Religion then and the Service of God in a Family, is the best Building, and surest Entailing of House and Land, to a Man and his *Posterity*; for the ^x righteous Man shall inherit the Land, and dwell therein for ever.

As therefore thou desirest to have the *Blessing* of God upon thy self, and upon thy family; either before or after thy own *Private Devotions*, call every Morning all thy Family to some convenient Room; and first, either Read thy self unto them a Chapter in the Word of God, or cause it to be read distinctly by some other. If leisure serve,

^v Psal. 127. 1, 2. ^f Jer. 10. 25. ^e Psal. 52. 5. ^u Gen. 15. 16. ^w Lev. 18. 25. ^x Psal. 37. 29.

thou

thou may'st † *admonish* them of some remarkable Notes; and then Kneeling down with them in reverent sort, as is before described, Pray with them in this manner.

Morning-Prayer for a Family.

O Lord our God and Heavenly Father, who art the only Creator and Governor of Heaven and Earth, and all things therein contained, we confess that we are *unworthy* to appear in thy sight and presence; considering our manifold Sins, which we have committed against Heaven, and before thee: And how that we have been born in Sin, and do Daily break thy Holy Laws and Commandments, contrary to our Knowledge and Consciences; albeit that we know that thou art our Creator, who hast made us; our Redeemer, who hast bought us with the Blood of thine only begotten Son; and our Comforter, who bestow'd upon us all the good and holy Graces, which we enjoy in our Souls and Bodies. And if thou should'st but deal with us as our Wickedness and Unthankfulness have deserved; what other thing might we (O Lord) expect from thee, but *shame* and *confusion* in this Life, and in the World to come, *wrath*, and everlasting *condemnation*? Yet, O Lord, in the Obedience of thy Commandment, and in the Confidence which we have in thy unspeakable and endless Mercy in thy Son our Saviour *Jesus Christ*: We thy poor Servants appealing from thy Throne of Justice, (where we are

† *Origen* would have the Word expounded in Christian Houses. Rom. 9. In Rev. *Augustine* saith, that what the Preacher is in the Pulpit, the same the Householder is in the House.

justly

justly lost and condemn'd) to thy Throne of Grace, (where Mercy Reigneth, to Pardon abound- ing Sin :) We do from the bottom of our Hearts most humbly beseech thee, to remit and forgive unto us all our Offences and Misdeeds : That by the Virtue of the precious Blood of Jesus Christ, thy Innocent Lamb, which he so abundantly shed (*to take away the Sins of the World*) all our Sins, both *Original and Actual*, may be so cleansed and washed from us, that they may never be laid to our charge, nor ever have power to rise up in Judgment against us. And we beseech thee, Good Father, for *Christ's* Death and Passion sake; that thou wilt not suffer to fall upon us that fearful Curse and Vengeance, which thy Law has *threatned*, and our Sins have justly deserved, And forasmuch, O Lord, as we are Taught by thy Word, That *Idolaters, Adulterers, Covetous Men, Contentious Persons, Drunkards, Gluttons, and such like Inordinate Livers, shall not inherit the Kingdom of God*; pour the Grace of thy Holy Spirit into our Hearts, whereby we may be *enlight- ned* to see the filthiness of our Sins, to abhor them: and may be more and more *stirred up* to Live in newness of Life, and Love of thy Majesty; so that we may Daily encrease in the Obedience of thy Word, and in a conscionable care of keeping thy *Commandments*.

And now, O Lord, we render unto thee most hearty *Thanks*, for that thou hast ~~heard~~ *heard*, Crea- ted, Redeemed, Call'd, Justify'd, and Sanctify'd us in good measure in this Life, and given us an assured Hope, That thou wilt Glorify us in thy Heavenly Kingdom, when this Mortal Life is ended. Likewise we Thank thee for our Life,

Health, Wealth, Liberty, Prosperity, and Peace: especially, O Lord, for the continuance of thy Holy Gospel among us, and for sparing us so long, and granting us so gracious a time of *Repentance*. Also we Praise thee, for all other thy Mercies bestowed upon us; more especially, for preserving us this Night past, from all dangers that might have befalln our Souls or Bodies. And seeing thou hast now brought us safe to the beginning of this Day, we beseech thee, *Protect and Direct* us in the same: Bless and defend us in our going out and coming in, this Day and evermore. Shield us, O Lord, from the Temptations of the Devil, and grant us the custody of thy Holy Angels, to Defend and Direct us in all our ways.

And to this end, we recommend our selves, and all those that belong unto us, and are abroad from us, into thy *Hands* and *Almighty Tuition*. Lord De-tend them from all *Evil*, prosper them in all Graces, and fill them with thy Goodness. Preserve us likewise this Day, from falling into any gross Sin, especially those whereunto our Natures are most prone. Set a watch before the door of our Lips, that we offend not thy Majesty by any rash or false Oaths, or by any lewd or lying Speeches: Give unto us patient Minds, pure and chaste Hearts, and all other Graces of thy Spirit, which thou knowest to be needful for us; that we may the better be enabled to serve thee in Holiness and Righteousness. And seeing that all Man's Labour without thy Blessing is in vain, bless every one of us in our several Places and Callings, direct thou the work of our Hands upon us, even prosper thou our Handiwork; (for except thou guide us with thy Grace, our Endeavours can have no good success.)

And

And provide for us all things which thou, O Father, knowest to be needful for every one of us, in our Souls and Bodies this Day. And grant we may so pass thro' *the Pilgrimage* of this short Life; that our Hearts being not settled upon any Transitory things, which we meet with in the way, our Souls may every Day be more and more *ravished* with the love of our *Home*, and thine Everlasting Kingdom.

Defend likewise, O Lord, thy Universal Church, and every particular Member thereof: Especially, we beseech thee to continue *the Peace and prosperity* of these Churches, and Kingdoms wherein we live. Preserve and Defend from all *Evils and Dangers*, our gracious King, and all the Royal Family: Multiply their Days in Bliss and Felicity, and afterwards Crown them with Everlasting Joy and Glory. Bless all our Ministers, and Magistrates, with all Graces needful for their Places; and Govern thou them, that they may Govern us in *Peace and Godliness*: And of thy Mercy, O Lord, comfort all our Brethren that are Distressed, Sick, or any way comfortless; especially those who are afflicted either with an *evil* Conscience, because they have sinned against thy Word, or for a *good* Conscience, because they will not sin against thy Truth. Make the *first* to know, That not one Drop of the Blood of *Christ*, was a Drop of *Vengeance*, but all Drops of *Grace*, powerful to procure Pardon upon Repentance, for the greatest Sins of the chiefest Sinner in the World. And for the other, let not, O Lord, thy long *sufferance* either too much *discourage* them, or too much *encourage* their Enemies; but grant them *Patience* in suffering, and a gracious and speedy *Deliverance*,
K 2 which

which may stand best with their *Comfort* and thy *Glory*. Give every one of us *Grace* to be always mindful of his last End, and to be prepared with *Faith* and *Repentance*, as with a *Wedding-Garment*, against the time that thou shalt call for us out of this sinful World. And that in the mean while we may so in all things, and above all things, seek thy *Glory*, That when this Mortal Life is ended, we may then be made partakers of *Immortality*, and Life Eternal, in thy most Blessed and Glorious *Kingdom*.

These and all other Graces which thou, O Father, see'st to be necessary for us, and for thy whole Church, we humbly beg and crave at thy Hands; concluding this our imperfect Prayer, in that *Absolute Form of Prayer* which Christ himself has Taught us, saying, *Our Father*, &c.

After Prayers, let every one of thy Household (taking in the fear of God such a Break-fast or refreshing as is fit) depart; the Children to School, the Servants to their Work; every one to his Office, the Master and Mistress of the Family to their Callings, or to some honest Exercises for Recreation, as they think fit.

The Practice of Piety at Meals, and the manner of Feeding.

BEfore Dinner and Supper, when the Table is covered, ponder with thy self upon these *Meditations*, to work a deeper Impression in thy Heart, of God's Fatherly Providence and Goodness towards thee.

Medi-

Meditations before Dinner and Supper.

1. **M**editate that *Hunger* is like the sickness called a *Wolf*, which if thou dost not feed, will devour thee, and eat thee up; and that Meat and Drink, are but as ^a *Physick*, or means which God has ordained, to relieve and Cure this *Natural Infirmary*, and necessity of Man. Use therefore to Eat and to Drink, rather to sustain and refresh the weakness of Nature, than to satisfy the sensuality and delights of the Flesh. Eat therefore to Live, but Live not to Eat. A Scavenger whose Living is to empty, is to be preferred before him that liveth but to fill Privies. There is no service so ^b *base*, as for a Man to be a slave to his Belly. The Apostle termeth such, *Belly-Gods*, *Phil. 3. 19.* Therefore we may boldly term them, as the Scriptures do other Idols, ^c *Gillulim*, Duncy Gods, *Hab. 2. 18, 19. 2 Kings 17. 12.* And as no one Action (God's Ordinances excepted) makes a Man more to resemble a *Beast*, than Eating and Drinking: So the *abuse* of Eating and Drinking to ^d *Swifeiting*, *Drunkenness* and *Spewing*, makes a Man more vile than a *Beast*.

2. Meditate on the *Omnipotence* of God, who ^e made all these Creatures of nothing; of his *Wisdom*, who feedeth so many *infinite Creatures* through the Universal World, maintaining all their Lives, which he has given them; which surpasseth the Wisdom of all the Angels in Heaven:

^a Hoc me docuisti, ut quemadmodum medicamenta, sic alimenta sumpturus accedam. Aug. l. 10. Conf. ^b Major sum & ad majora genitus, quam ut mancipium sim mei corporis. Senec. ^c Of *Galat*; which signifieth Man's Dung, as Ezek. 4. 17, 18. ^d Heb. 11. 3. ^e Psal. 145. 15, 16.

and of his *Clemency* and *Goodness*, ^f in feeding also his very *enemies*.

3. Meditate, how many sorts of *Creatures*, as *Beasts*, *Fish*, and *Fowl*, have lost their *Lives*, to become *Food* to nourish thee: And how *God's Providence* from remote *Places* has brought all these *portions* together on thy *Table*, for thy nourishment; and how by these dead *Creatures* he maintains thee in *Health* and *Life*.

4. Meditate, That seeing thou hast so many ^g *pledges* of *God's Fatherly Bounty*, *Goodness* and *Mercy* towards thee, as there are *Dishes* of *Meat* on thy *Table*: Oh! suffer not in such a *Place*, so *Gracious a God* to be abused by *Scurrility*, *Ribauldry*, or *Swearing*; or thy ^h *Fellow-brother*, by disgraceful *Back-biting*, *Taunting*, or *Slandering*.

5. Meditate, how that thy Master *Jesus Christ* did never *Eat* any *Food*, but first he blessed the *Creatures*, and gave ⁱ *thanks* to his *Heavenly Father* for the same. And after his *Last Supper*, we Read that he ^k *sung a Psalm*. For this was the *Commandment* of *God*, ^l *When thou hast eaten and filled thy self, thou shalt bless the Lord thy God, &c.* This was the *Practice* of the *Prophets*. For ^m the people would not eat at their feast, till *Samuel* came to bless their meat. And saith *Joel* to *God's People*: ⁿ *Ye shall eat and be satisfied, and praise the Name of the Lord your God.* This also was the *Practice* of the ^o *Apostles*. For *St. Paul* in the *Ship*,

^f Matth. 5. 45, &c. Act. 14. 17. ^g Hanc ob causam Gentiles mensas sacras & festa nominabant. Vives. ^h St. *Augustine* had written over his *Table*: Quisquis amat dicitis absentem rodere amicum, Hanc mensam veitiam noverit esse sibi. Possid. de vita Aug. i Luke 9. 16. Mat. 14. 19. & 15. 36. Mark 6. 41. & 8. 6. Luke 24. 30. John 6. 11. & Mat. 26. 30. Mark 14. 26. ⁱ Deut. 8. 10. ^m I Sam. 9. 13. ⁿ Joel 2. 26. ^o Acts 27. 35. gave

gave *Thanks before Meat*, in the presence of all the People that were therein. Imitate thou therefore in so *Holy* an Action, so *blessed* a Master, and so many Worthy Precedents that have followed him, and gone before thee. It may be because thou hast never used to give Thanks at Meals, therefore thou art now ashamed to begin. Think it no shame to do *what Christ did*; but be rather ashamed that thou hast so long neglected so *Christian* a Duty. And if *the Son of God* gave his Father such great thanks for a Dinner of *Barly-bread, and broiled Fish*; what thanks should such a *sinful Man* as thou art, render unto God, for such variety of good and dainty Cheer? How many a true Christian would be glad to fill his Belly with the Morfels which thou *refusest*; and do *Lack* that which thou *leavest*? How hardly do others labour for that which they Eat, and thou hast thy Food provided for thee, without either *care* or *Labour*? To conclude, If *Pagan Idolaters*, at their Feasts were accustomed to *Praise* their false Gods; what a shame is it for a *Christian* (at his Dinners and Suppers) not to *Praise* the True God, *in whom we live, move, and have our being*.

Meditate, That thy Body, which thou dost now so daintily feed, must be (thou knowest not how soon) meat for Worms: *When thou shalt say to corruption, thou art my Father; and to the worm, thou art my Mother and my Sister*.

7. Meditate, how that many a *Man's Table* is made his snare: So that through his Intemperance and Unthankfulness, the Meat which should nourish his Body, kills him with a Surfeit; insomuch,

p John 6. 9, 11. q Dan. 5. 1, 4. r Act. 17. 28. f Job 17. 14. i Psal. 69. 22.

that more are killed with this ^u snare than with the Sword. And seeing that since the Curse, the use (as of all Creatures, so likewise) of Meat and Drink, is unto us unclean, till the same be ^w sanctified by the Word of God and Prayer: and that Man Liveth not by ^x Bread only; but by the Word of God's Ordinance, and his Blessing, which is call'd the ^y staff of bread. Sit not therefore down to Eat, before you ^z Pray, and rise not before you give God ^a Thanks. Feed to suffice ^b Nature, yet rise with an Appetite; and remember thy poor Christian ^c Brethren, who suffer Hunger, and want those good Things, wherewith thou dost abound.

These things, or some of them premeditated, (if there be not a ^d Samuel present) ^e lift up with all comely Reverence, thy Heart with thy Hands and Eyes, unto the Great Creator and Feeder of all Creatures, and before Meat, pray unto him thus:

Grace before Meat.

O Most Gracious God, and Loving Father, who Feedest ^f all Creatures living, which depend upon thy ^g Divine Providence; we beseech thee, ^h sanctifie these Creatures, which thou hast Ordained for us; give them Virtue to nourish our Bodies in Life and Health; and give us Grace to receive them *soberly and thankfully*, as from thy Hands; that so in the ⁱ strength of these and

^u Gen. 3. 17. ^w 1 Tim. 4. 4, 5. ^x Mat. 4. 4. ^y Lev. 26. 26. Ezek. 4. 16. & 5. 16. ^z 1 Sam. 9. 13. Mat. 14. 19. Luke 24. 30. ^a Cor. 10. 16. Rom. 14. 6. ^b Thel. 5. 18. ^c Eccl. 10. 17. Luke 21. 34. ^d Neh. 5. 17. Amos 6. 6. ^e 1 Sam. 9. 13. Mat. 14. 17. ^f Psal. 10. 17. ^g Joel. 1. 10. Psal. 147. 9. ^h 1 Tim. 4. 5. ⁱ 1 King. 19. 8.

other thy *Blessings*, we may walk in the *uprightness* of our Hearts, before thy Face, this Day, and all the Days of our Lives, through *Jesus Christ* our Lord and only Saviour, *Amen*.

Or thus :

Most Gracious God and Merciful Father, we beseech thee, *sanctifie* these Creatures to our use, make them *healthful* for our nourishment ; and us *thankful* for all thy Blessings, through *Christ* our Lord and only Saviour, *Amen*.

Another Grace before Meat.

O Eternal God, in *whom we live, move, and have our being*, we beseech thee Bless unto thy Servants these Creatures, that in the *strength* of them we may *Live*, to the setting forth of thy *Praise and Glory*, through *Jesus Christ* our Lord and only Saviour, *Amen*.

At every Meal be careful of thy self and Family, as Job was for himself, and his Children, Job 1. 4. lest that in the cheerfulness of Eating and Drinking, some Speech has slipped out, which might be either offensive to God, or injurious to Man ; and therefore with the like comely Gesture and Reverence give Thanks unto God, and Pray in this manner :

Blessed be thy Holy Name, O Lord, our God, for these thy good Benefits, wherewith thou hast so plentifully at this time refreshed our Bodies : O Lord, vouchsafe likewise to Feed our Souls with the *Spiritual Food* of thy Holy Word and Spirit unto Life Everlasting. Lord defend and save thy whole Church our gracious King, and all the Royal Family. Forgive us our Sins, and Un-

thankfulness, pass by our manifold Infirmities, make us all mindful of our last End, and of the Reckoning that we are to make to thee therein, and in the mean while grant unto us Health, Peace, and Truth, in *Jesus Christ*, our Lord, and only Saviour. *Amen.*

Or thus :

Blessed be thy Holy Name (O Lord) for these thy good benefits, wherewith thou hast refreshed us at this time. Lord forgive us all our Sins and Frailties : Save and defend thy whole Church, our King, and all the Royal Family, and grant us Health, Peace, and Truth, in *Christ* our only Saviour, *Amen.*

Or thus :

WE give thee thanks (O Heavenly Father) for feeding our Bodies so graciously with thy good Creatures to this Temporal Life ; beseeching thee likewise to feed our Souls with thy Holy Word unto Life Everlasting. Defend (O Lord) thine Universal Church, the King, and all the Royal Family, and grant us continuance of thy Grace and Mercy, in *Christ* our only Saviour, *Amen.*

The Practice of Piety at Evening.

At Evening, when the due time of repairing to rest approacheth, call together again all thy Family. Read a Chapter in the same manner, that was prescrib'd in the Morning. Then (in Holy imitation of our Lord, and his Disciples) sing a Psalm. But in singing of Psalms, either after Supper, or at any other time, observe these Rules.

Rules

Rules to be observed in singing of Psalms.

1. **B**Eware of singing Divine Psalms for an ordinary Recreation; as do Men of impure Spirits, who sing holy *Psalms*, intermingled with Prophane *Ballads*.

They are *God's Word*, take them not in thy Mouth in vain.

2. Remember to sing *David's Psalms*, with *David's Spirit*.

3. Practice Saint *Paul's Rule*, * *I will sing with the Spirit, but I will sing with the understanding also.*

4. As you sing, ^b uncover your Heads, and behave your selves in comely reverence, as in the sight of God, singing to God, in God's own Words: but be sure that the *Matter* make more melody in your *Hearts*, than the *Musick* in your *Ear*: For the singing with Grace in our Hearts, is that which the Lord is *delighted* withal, according to that old Verse:

Nm vox sed votum, non musica cordula sed cor:

Nm Clamans, sed amans psallit in aure Dei.

Tis not the Voice, but Vow;

Sound Heart, not sounding String;

True Zeal, not outward show,

That in God's Ear doth ring.

5. Thou may'st (if thou think'st good) sing all the Psalms over in order; for all are most divine and comfortable. But if thou wilt chuse

* Mat. 12. 43. 1 Cor. 14. 15. ^b 1 Cor. 11. 14. ^c Eph. 5. 19. Col. 3. 16.

some special Psalm, as more fit for some Times and Purposes; and such as by the oft usage, thy People may the easilier commit to Memory,

Then Sing,

In the Morning, *Psal.* 3, 5, 16, 22, 144.

In the Evening, *Psal.* 4, 127, 141.

For Mercy after Sin committed, *Psal.* 51, 103.

In sickness or heaviness, *Psal.* 6, 13, 88, 90, 91, 137, 146.

When thou art recovered, *Psal.* 30, 32.

On the Sabbath-day, *Psal.* 19, 92, 95.

In time of Joy, *Psal.* 80, 98, 107, 135, 145.

Before Sermon, *Psal.* 1. 12, 147. The 1st and 5th Part of the 119.

After Sermon any Psalm which concerneth the chief Argument of the Sermon.

At the Communion, *Psal.* 22, 23, 103, 111, 116.

For Spiritual solace, *Psal.* 15, 19, 25, 46, 67, 112, 116.

After wrong and disgrace received, *Psal.* 42, 69, 70, 140, 144.

After the Psalm, all kneeling down in reverent manner (as is before describ'd) let the Father of the Family (or the chiefest in his absence) pray thus.

Evening-Prayer for a Family.

O Eternal God, and most gracious Father, we thine unworthy Servants, here assembled, do cast down our selves at the Foot-stool of thy Grace, acknowledging that we have inherited our Fathers corruption, and actually in thought, word and deed, transgressed all thy holy Commandments, so that in us naturally there dwelleth nothing that is good: For our Hearts are full
of

of secret pride, anger, Impatience, dissembling, lying, lust, vanity, prophaneness, distrust, *too much* love of our selves, and the world, *too little* love of thee and thy Kingdom; but empty and void of faith, love, patience, and every spiritual Grace. If thou therefore should'st but enter into Judgment with us, and search out our natural corruption, and observe all the cursed fruits and effects that we have deriv'd from thence; *Sathan* might justly challenge us for his own, and we could not expect any thing from thy Majesty, but thy wrath, and our condemnation, which we have long ago deserv'd.

But, good Father, for *Jesus Christ*, thy dear Son's sake ^d *in whom only thou art well pleased*; and for the merits of that bitter death and bloody passion, which we believe that he hath suffer'd for us, have mercy upon us; pardon and forgive us all our sins, and free us from the shame and confusion which are due unto us for them; that they may never seize upon us to our confusion in this life, nor to our condemnation in the world which is to come. And forasmuch as thou hast created us to serve thee, as *all other* Creatures to serve us: So we beseech thee inspire thy holy *Spirit* into our hearts, that by its illumination and effectual working, we may have the inward sight and feeling of our sins and natural corruptions; and that we may not be blinded in them through *custom*, as the reprobates are, but that we may more and more loath them, and be heartily grieved for them, endeavouring by the use of all *good means* to overcome and get out of

^d Mat. 3. 17.

them. O let us feel the *Power of Christ's death*, killing sin in our mortal Bodies; and the virtue of his Resurrection, raising up our Souls to newness of life. Convert our hearts, subdue our affections, regenerate our minds, and purifie our nature; and suffer us not to be drown'd in the stream of those filthy vices, and sinful pleasures of this time, wherewith thousands are carried headlong to eternal destruction; but daily frame us more and more to the likeness of thy Son [†] *Jesus Christ*, that in righteousness and true holiness we may so serve and glorifie thee, that living in thy fear, and dying in thy favour, we may in thy appointed time, attain to the blessed *Resurrection of the Just*, unto Eternal Life. In the meanwhile, O Lord, increase our faith in the sweet promises of the *Gospel*, and our repentance from *dead works*, the assurance of our hope in thy promises, our fear of thy name, the hatred of all our sins, and our love unto thy children; especially those whom we shall see to stand in need of our help and comfort; that so, by the fruits of *Piety* and a righteous *Life*, we may be assured that thy Holy Spirit doth dwell in us, and that we are thy Children by *Grace* and *Adoption*. And grant us, good Father, the continuance of health, peace, maintenance, and all other outward things, so far forth as thy Divine Wisdom shall think meet and necessary for every one of us.

And here, O Lord, according to our bounden duty, we confess that thou hast been exceeding merciful to us all in things of this Life, but infinitely more merciful in the things of a better Life;

† Rom. 8. 29. Eph. 4. 24.

and therefore we do here from our very Souls, render unto thee all humble and hearty thanks, for all thy blessings and benefits bestowed upon our Souls and Bodies; acknowledging thee to be that *Father of s lights, from whom we have received all those good and perfect gifts*: And unto thee alone for them, we ascribe to be due all glory, honour and praise, both now and evermore. But more especially, we praise thy Divine Majesty for that thou hast defended us this *day* from all perils and dangers; so that none of those Judgments (which our sins have deserv'd) have fallen upon any one of us. Good Lord, forgive us the sins which we have this day *committed* against thy *Divine Majesty*, and our Brethren, and for *Christ* his sake be reconciled unto us for them.

And we beseech thee likewise of the same thine infinite goodness and mercy, to defend and protect us, and all that belong unto us this night, from all dangers of fire, robbery, terrors of evil^h *Angels*, or any other fear or Peril, which for our sins might justly fall upon us. And that we may be safe under the *shadow*ⁱ of thy wings, we here commend our Bodies and Souls, and all that we have unto thy Almighty Protection. Lord bless and defend both us and them from all evil. And whilst we sleep, do thou, *O Father*, (who never sleepest nor sleepest) watch over thy Children, and give a charge to thy *Holy Angels* to pitch^k their *Tents* round about our House and, Dwelling, to guard us from all dangers; that sleeping with thee, we may in the next morning be a-

^g Jam. 1. 17. ^h Psal. 78. 49. ⁱ Psal. 91. 5. & Gen. 32. 2.
² Kings 6. 16, 17. Psal. 91. 11, 12.

wakened by thee; and so being refreshed with moderate sleep, we may be the fitter to set forth thy Glory, in the conscionable Duties of our Callings.

And we beseech thee, O Lord, to be merciful to thy whole *Church*, and to continue the Tranquillity of these Kingdoms, wherein we live, turning from us those Plagues which the *crying Sins* of this Nation do cry for.

Preserve our Religious King, with the whole Royal Family. All our Magistrates and Ministers, all that fear thee and call upon thy Name; all our Christian Brethren and Sisters, that suffer sickness, or any other affliction or misery; especially those who any where do suffer Persecution for the Testimony of thy *Holy Gospel*: Grant them patience to bear thy Cross, and Deliverance, when and which way it shall seem best to thy Divine Wisdom. And, Lord, suffer us never to forget our latter end, and those reckonings which then we must render unto thee. In health and prosperity, make us mindful of sickness, and of the evil day that is behind, that these things may not overtake us as a *snare*, but that we may in good measure, like *wise Virgins*, be found prepared for the coming of *Christ*, the sweet *Bridegroom* of our Souls. And now, O Lord, most holy and just, we confess that there is no cause, why thou (who art so much displeased with sin) should'st hear the Prayers of sinners; but for his sake only who suffered for sin, and sinned not. In the only mediation therefore of thy *Eternal Son Jesus*, our Lord and Saviour, we humbly beg

! Luke 21. 35. Mat. 25. 3, &c.

these

these, and all other Graces which thou knowest to be needful for us, shutting up these our imperfect Requests, in that *most holy* Prayer which Christ himself hath taught us to say unto thee, *Our Father, &c.*

Thy Grace, O Lord Jesus Christ; thy Love, O Heavenly Father; thy Comfort and Consolation, O Holy and Blessed Spirit, be with us, and remain with us, this Night and for Evermore, Amen.

Then saluting one another, as becometh Christians, who are the *Vessels of Grace*, and *Temples of the Holy Ghost*, let them, in the fear of God, depart every one to his rest; using some of the former private Meditations for Evening.

Thus far of the Householder's publick Practice of Piety with his Family every day. Now followeth his Practice of Piety with the Church on the Sabbath-day.

Meditations of the true manner of Practising Piety on the Sabbath-Day.

Almighty God will have himself Worshiped, not only in a *Private* manner, by Private Persons and Families; but also in a more *Publick* sort, of all the Godly joined together in a *Visible Church*; that by this means he may be known not only to be the *God and Lord* of every *singular Person*; but also of the *Creatures of the Whole Universal World*.

Quest. But why do not we Christians, under the *New*, keep the Sabbath on the same *Seventh Day*, whereon it was kept under the *Old Testament*?

I Answer ; because that our Lord Jesus (who is ^a the Lord of the Sabbath, and whom the Law it self Commands us to hear) did alter it from that Seventh Day, to this First Day of the Week, whereon we keep the Sabbath. For the holy Evangelist Notes, That our Lord came into the midst of the holy Assembly, on the two First Days of the two Weeks immediately following his Resurrection, and then Blessed the Church, ^b breathed on the Apostles the Holy Ghost, and gave them the Ministerial Keys, and Power of binding and remitting Sins. And so it is most probable He did in a solemn manner every First Day of the Week, during the Forty Days he continued on Earth, between his Resurrection and Ascension (for the Fiftieth Day after, being the First Day of the Week, the Apostles were assembled) during which time he gave Commandment unto the Apostles, and ^c and spake unto them those things which appertain to the Kingdom of God, that is, Instructed them, how they should throughout the Churches (which were to be Converted) change the Sabbath to the Lord's Day ; the Bodily Sacrifices of Beasts, to the Spiritual Sacrifices of Praise, Prayer and contrite Hearts ; the ^d Levitical Priesthood of the Law, to the Christian Ministry of the Gospel ; the Jewish Temples and Synagogues, to Churches and Oratories ; the Old Sacraments of Circumcision and Passover, to Baptism and the Lord's Supper, &c. as may appear by the like

^a Mat. 12. 8. Deut. 18. 18, 19. ^b John 20. 22. ^c Act. 1. 2, 3. Cyril bids us note, that St. John doth not simply set down the manner of Christ's appearing unto Thomas ; but also the circumstance of the time (*post dies octo*) whence he concludes thus, *Diem igitur octavum Dominicam diem esse necesse est.* Cyril in Johan. lib. 12. cap. 58. ^d Heb. 7. 11, 12. phrase,

phrase, *Acts* 19. 8. and *Acts* 21. 23. *Col.* 4. 11. put for the whole sum of *Paul's* Doctrine, by which were wrought all these Changes, where it took Effect. So that as *Christ* was Forty Days Instructing *Moses* in *Sinai*, what he should Teach and how he should Rule the Church under the Law; he ^e continued Forty Days Teaching his Disciples in *Sion*, what they should Preach, and how they should Govern the Church under the Gospel. And seeing that it is manifest, That within those Forty Days, *Christ* Appointed what Ministers should Teach, and how they should Govern his Church to the World's end; it is not to be doubted, but that within those Forty Days, he likewise Ordained on what Day they should keep their *Sabbath*, and ordinarily do the Works of their Ministry; especially, seeing that under the Old Testament God shewed himself as careful both by his Moral and Ceremonial Law, to prescribe the Time as well as the Matter of his Worship. Neither is it a Thing to be omitted, that the Lord, ^f who has Times and Seasons in his own Power, Appointed this First Day of the Week, to be the very Day, ^g wherein he sent down from Heaven the *Holy Ghost* upon the Apostles, so that upon that Day they first began, and ever after continued the Publick Exercising of their Ministry, in the ^h Preaching of the Word, the ⁱ Administration of the Sacraments, and the ^k loosing of the Sins of Penitent Sinners. Upon these and the like Grounds, ^l *Athanasius* plainly affirmeth, that the *Sabbath*-Day was changed by the Lord himself.

^e Eph. 4. 8, 11, 12. ^f Act. 1. 7. ^g Act. 2. 1, &c.
^h Act. 2. 1, 4. ⁱ Act. 2. 38, 41, 42. ^k Act. 2. 38. ^l *Athanasius* in frontispicio hom. de sent. As

As therefore our *Communion* is termed the *Lord's Supper*, because it was Instituted of the Lord, for the remembrance of his Death: So the Christian *Sabbath* is call'd the *Lord's-Day*^m, because it was ordained of the Lord, for the memorial of his *Resurrection*. And as the Name of the ⁿ Lord honoureth the one, so does it the other; and as the Lord of the Sabbath, by his *Royal Prerogative*, and *Transcendent Authority*, could, so he had also reason, to change the Holy Sabbath from the Seventh Day to *this*, whereon we keep it. For as concerning the Seventh Day, which followed the Six Days, wherein God finished the Creation; there was no such *precise* Institution, or necessity of Sanctifying it perpetually, but such as by the same Authority, or upon *greater Reason* and *Occasion*, it might very well be changed and altered unto *some* other Seventh Day. For the Commandment does ° not say, Remember to keep holy the Seventh Day, next following the Sixth Day of the Creation, or this, or that Seventh Day; but indefinitely, Remember that thou keep Holy ^p a Seventh Day. And to speak properly, as we take a Day for the *distinction* of Time, call'd either a Day *Natural*, consisting of 24 Hours, or a Day *Artificial*, consisting of 12 Hours, from Sun-rising, to Sun-setting; and withal consider the Sun *standing still* at Noon, in *Joshua's* time, the

^m Rev. 1. 10. The Scripture of the New Testament, gives not this Honourable title to any thing, but only to the blessed Sabbath, and holy Supper. For as he substituted the Lord's Supper instead of the Passover, so did he the Lord's day in the Jewish Sabbath's room. ⁿ 1 Cor. 11. 20. ^o Wolphii Chronolog. de Temp l. 2. cap. 1. p. 92. ^p Legis substantia est sex diebus, terrenis negotiis incumbere; septima divino cultui dare operam. (p. 92)

space of a whole Day; and the ^a Sun going back Ten Degrees, (*viz.* Five Hours, almost half an Artificial Day) in *Hezekiah's* time, the *Jews* themselves could not keep their Sabbath upon that precise and just distinction of Time, call'd at the first, the Seventh Day from the Creation.

Add hereunto, ^t That in respect of the diversity of *Meridians*, and the unequal rising and setting of the Sun, every Day varieth in some Places a quarter, in some half, in others a whole Day: Therefore the Jewish Seventh Day cannot precisely be kept at the same instant of time every where in the World.

Now, our Lord *Jesus* having Authority, as ^t Lord over the Sabbath, had now far greater reason and occasion to Translate the Sabbath from the Jewish Seventh Day, unto the Seventh Day whereon Christians do keep the Sabbath.

1. Because that by his Resurrection from the Dead, there is wrought ^t a new Spiritual Creation of the World; without which all the Sons of Adam had been turned to everlasting ^u Destruction, and all the Works of the first Creation had ministered no consolation unto us.

2. And in respect of this new Spiritual Creation, the Scripture saies, that ^w Old things are passed away, and all things are become new, ^x new Creatures, ^y new People, ^z new Men, ^a new Knowledge, ^b new Testament, ^c new Commandment, ^d new Names, ^e new Way, ^f new Song, ^g new Gar-

⁹ Josh. 10. 12, 13. ² Kin. 20. 11. ^r Christoph. Helvic. Syst. cont. Theol. cum Judæis c. de Sab. f Mat. 12. 8. ^s Isaiah 65. 17, &c. ^u Isa. 66. 22. Psal. 90. 2. ^w 2 Cor. 5. 17. ^x Gal. 6. 15. ^y 1 Pet. 2. 10. ^z Eph. 4. 24. ^a Col. 3. 10. ^b Mat. 26. 28. ^c John 12. 14. ^d Rev. 2. 17. ^e Heb. 10. 10. ^f Rev. 3. 9. ^g Luke 5. 36, 37. ment

ment, *new Wine, new Vessels,* ^h *new Jerusalem,* ⁱ *new Heaven,* and a *new Earth.* And therefore of necessity there must be instead of the *old* a *new* ^k *Sabbath-Day,* to Honour and Praise our Redeemer, and to Meditate upon the Work of our Redemption, and to shew the new change of the *Old Testament.*

3. Because that on *this Day* Christ rested from all the Sufferings of his *Passion,* and finished the Glorious Work of our *Redemption.* If therefore *the finishing* of the Work of the *first Creation,* whereby God mightily manifested himself unto his Creatures, deserved a *Sabbath* for to solemnize the memorial of so great a Work, to the Honour of the Worker; and therefore calls it ^l *mine Holy-day:* much more does the *new Creation* of the World, effected by the Resurrection of Christ (whereby ^m he mightily declared himself to be the Son of God) deserves a *Sabbath,* for the perpetual Commemoration thereof, to the Honour of Christ, and therefore worthily call'd ⁿ *the Lord's Day.* For as the ^o Deliverance out of the Captivity of *Babylon,* being greater, took away the Name from the Deliverance out of the Bondage of *Egypt:* So the Day whereon Christ finished the *Redemption* of the World, did more justly deserve to have the *Sabbath* kept on it, than on that Day, whereon God ceased from Creating the World. As therefore in the *Creation,* the first Day wherein it was finished, was Consecrated for a *Sabbath:* So in the time of *Redemption,* the first Day wherein it was perfected, must be Dedicated to a Holy Rest; but still a Seventh Day kept according

^h Rev. 21. 2. ⁱ 2 Pet. 3. 13. ^l Isa. 66. 22. ^k Heb. 4. 9
^l Isa. 58. 13. ^m Rom. I. 4. ⁿ Rev. I. 10. ^o Jer. 23. 7. S.

to God's Moral Commandment. The *Jews* kept the last Day of the Week, beginning their Sabbath with the ^a Night, when God rested; but Christians Honour the Lord better, on the ^r First Day of the Week, ^s beginning the Sabbath with the Day when the Lord Arose. They kept their Sabbath in remembrance of the World's Creation; but Christians Celebrate it in memorial of the World's Redemption: Yea, the Lord's Day being the first of the Creation and Redemption, puts us in mind, both of the Making of the Old, and Redeeming of the New World.

As therefore, under the Old Testament, God, by the glory consisting of ^r Seven Lamps, Seven Branches, &c. put them in remembrance of the Creation, Light, and Sabbath's rest: So under the New Testament, Christ, the true Light of the World, appeareth in the midst of the ^u Seven Lamps, and Seven golden Candlesticks, to put us in mind to Honour our Redeemer in the Light of the Gospel of the Lord's seventh Day of rest. And seeing the Redemption both for *Might* and *Mercy*, so far exceedeth the Creation; it stood with great reason, that the greater Work should carry the Honour of the Day. Neither does the honourable Title of the Lord's Day diminish the Glory of the Sabbath; but rather, being added, *augments* the Dignity thereof: As the Name of Israel added unto ^w Jacob, made the Patriarch the more Renowned.

The Reason taken from the Example of God's Resting from the Work of the Creation of the World, continued in force, till the Son of God ceased from the Work of the Redemption of the

^q Gen. 2. 2. Lev. 23. 32. Neh. 13. 19. ^r Mat. 28. 1. ^s Act. 20. 7, 11. ^t Exod. 25. 31. ^u Rev. 1. 13. ^w Gen. 23. 28. World,

World, and then the former gave place to the latter.

4. Because it was fore-told in the *Old Testament*, That the Sabbath should be kept (under the *New Testament*) on the *First Day* of the Week.

For, first in the *110 Psalm*, which is a Prophecy of *Christ*, and his Kingdom, it is plainly fore-told, That there should ^x be a solemn Day of Assembling, wherein all *Christ's People* should willingly come together in the beauty of holiness. Inasmuch that no rain (of peace) ^y shall be upon those Families, that in that Feast will not go up to *Jerusalem* (the Church) to worship the King the Lord of Hosts. Now on what Day this holy Feast, and Assembly should be kept, *David* sheweth plainly, in *Psalm* 118. which was a Prophecy of *Christ*; as appears, *Matth.* 21. 42. *Acts* 4. 11. *Eph.* 2. 20. as also by the consent of all the *Jews*, as *Jerom* witnesseth. For shewing how *Christ* by his Ignominious Death, should be as a stone rejected of the Builders, or chief Rulers of *Judea*, and yet by his glorious Resurrection, should become the chief stone of the Corner: He wisheth the whole Church to keep Holy that Day, whereupon *Christ* should Effect this Wonderful Work, saying, ^z This is the day which the Lord hath made, let us rejoice and be glad in it. And seeing that upon this Day, that which *Peter* saith of *Christ*, appeareth to be true, That God made him both Lord and *Christ*, *Acts* 2. 36. therefore the whole Church under the *New Testament*, must Celebrate the Day of *Christ's Resurrection*. [†] Rabby Babbay also saw by the fall of

^x *Psal.* 110. 3. ^y *Zech.* 14. 27. ^z *Psal.* 118. 24.

[†] *Zohar.* upon *Gen.* fol. 21. H. Broughton's *Require of Content* 49, 50, 51.

Adam on the Sixth Day, That on the same Day Messiah should finish the Work of Man's Redemption: And alluding to the speech of Balaam to Ruth, sleep unto the Morning, that Messiah should rest in his Grave all their Sabbath-Day. And he gathereth from that speech, Gen. 1. on the first Day, Let there be Light, That the Messiah should Rise on the first Day of the Week, from Death to Life, and cause the Spiritual Light of the Gospel to enlighten the World that lay in the shadow of Darkness and Death. The Hebrew Author * of the Book call'd Sedar Olam Rabbi, cap. 7. Recordeth many memorable Things, which were done upon the First Day of the Week, as so many Types, That the chief Worship of God should (under the New Testament) be Celebrated upon this Day. As That on this Day the Cloud of God's Majesty first sat upon his People. Aaron and his Children, first executed their Priest-hood, God first solemnly blessed his People. The Princes of his People first offered Publickly unto God. The first Day wherein Fire descended from heaven. The first Day of the World, of the Year, of the Month, of the Week, &c. All shadowing, That it should be the first and chief Holy-Day of the New Testament. † St. Augustine proves by divers Places and Reasons, out of the Holy Scripture, That the Fathers, and all the holy Prophets under the Old Testament, did fore-see and know, That our Lord's Day was shadowed by their Eighth Day of Circumcision. And, that the Sabbath should be changed from the Seventh day to the Eighth, or First Day of the Week. And Julius, out of Egyptian faith,

* Ex H. Wolfii, Chron. de Temp. lib. 2. cap. 2. † Augustin. Epist. ad Januar. 119. c. 3.

That ^a Circumcision was Commanded on the Eighth Day, as a Sacrament of the Eighth Day, when Christ should arise from the Dead. The Council Foro-Julienne affirms, That Esay Prophefied of the keeping of the Sabbath upon the First Day of the Week. If this Mystery was so clearly seen by the Fathers, under the shadows of the Old Testament: Sure the God of this World has deeply blinded their Minds, who cannot see the Truth thereof under the ^b shining Light of the Gospel. Therefore this change of the Sabbath-Day, under the New, was nothing but a fulfilling of that which was Prefigured and Fore-prophefied under the Old Testament.

5. According to their Lord's Mind and Commandment, and the Direction of the Holy Ghost, (which always assisted them in their Ministerial Office) the Apostles in all the Christian Churches, (which they Planted) Ordained, That the Christians should keep the Holy Sabbath upon that Seventh Day, which is the First Day of the Week; ^c Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so do ye also. Every first day of the week, &c. ^d When ye come together in the Church (being the Lord's Day) to eat the Lord's Supper, ^e to remember and shew the Lord's

^a Sacramentum hoc fuit diei illius octavi quo Dominus resurrexit ad justificationem nostram, &c. ut scribit ad Fidum Cyprianus, l. 3. Epist. 10. Jun. in Gen. 17. 12.

^b 2 Cor. 4. 4. ^c 1 Cor. 16. 1, 2. ^d The Syriack Translation has, Cum congregamini, non sicut justum est, in die Domini nostri comeditis & bibitis. The Arabian Translation also hath it thus: Non comeditis & bibitis prout, verè diebus Domini nostri decet: And Beza witnesseth, that in one Ancient Greek Copy there is read, τῇ κυριακῇ the Lord's day, added to every first day, &c. ^e 1 Cor. 11. 20, 25, 26.

death till he come, &c. In which Words note:

1. That the *Apostle* ordained this Day to be kept Holy: Therefore a Divine Institution.

2. That the Day is named *the first Day* of the Week: Therefore not the *Jewish Seventh*, or any other.

3. *Every first day* of the Week, which sheweth a Perpetuity.

4. That it was Ordained in the *Churches of Galatia*, as well as of *Corinth*, and he settled one uniform Order in all the *Churches of the Saints*: Therefore it was *Universal*.

5. That the Exercises of this Day were *Col-lections* for the Poor (which appears by *Acts* 2. 42. and *Justin Martyr's* Testimony, *Apolog.* 2.) which were gathered in the Holy Assembly after Prayer, Preaching of the Word, and Administration of the Sacraments: Therefore it was Spiritual.

6. That he will have *the Collection* (tho' necessary) removed against his coming, lest it should hinder his Preaching; but not their holy Meeting on the Lord's Day; for it was the time Ordained for the Publick Worship of the Lord; which argueth a necessity.

And in the same *Epistle* St. Paul Protesteth, That he delivered them *none other* Ordinance, or Doctrine, but *what he had received of the Lord*. Inasmuch that he chargeth them, that *If any*

f 1 Cor. 14. 33. *g* As the Phrase of *breaking of bread* comprehendeth all other exercises of Religion, *Acts* 20. 7. So this Phrase of *laying by in store*, comprehendeth all the other Exercises of the Sabbath: And why should the *Apostle* require the Collections to be made on the first day of the Week, but because that on this day the holy Assembly was held in the *Apostles* time? *h* 1 Cor. 11. 23. *i* 1 Cor. 14. 43.

Man think himself to be a Prophet, or Spiritual, let him acknowledge, That the things I write unto you, are the Commandments of the Lord. But he Wrote unto them, and Ordained among them, to keep their Sabbath on the First Day of the Week: Therefore to keep the Sabbath on that Day, is the very Commandment of the Lord. And how can he be either a true Prophet, or have any Grace of God's Spirit in his Heart, who, seeing so clearly the Lord's Day to have been Instituted and Ordained by the Apostles, will not acknowledge the keeping Holy of the Lord's Day, to be a Commandment of the Lord? The Jews confess this change of the Sabbath to have been made by the Apostles. Petr. Alphon. in Dialog. contra Judæos, tit. 12. They are therefore more blind and foolish than the Jews, who prophanely deny it.

^k At *Troas* likewise St. Paul, together with Seven of the Chief Evangelists of the Church, *Sosipater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, and Trophimus*, and all the Christians that were there, kept the Holy Sabbath on the First Day of the Week, in Praying, Preaching, and receiving the Lord's Supper.

And it is a thing to be noted, That *Luke* saies not, that the Disciples were sent to hear Paul Preach; but the Disciples being come together to break bread upon the first day of the week; that is, to be Partakers of the H. Communion, at what time the Lord's Death, was by the Preaching of the Word shewed, 1 Cor. 11. 26. Paul Preached unto them, &c. And that none kept those Meetings but Christians, who only are called Disciples, Acts 11. 26. But at *Philippi*, whereas yet there

were no Disciples, *Paul* is said to go on *their Sabbath-Day*, to the Place where the *Jews* and their Proselytes were wont to Pray, and there Preached unto them, *Acts* 16. 12, 13. So that it is as clear as the Sun, That it was the *Christians* usual manner, to ^k pass over the *Jewish Seventh Day*, and to keep the *Sabbath*, and their holy Meetings on the *First Day* of the Week. And why does *St. John* call this the *Lord's Day*; but because it was a Day known to be generally kept Holy to the Honour of the Lord *Jesus*, (who rose from Death to Life upon that Day) throughout all the Churches which the Apostles Planted? Which *St. John* call'd the *Lord's Day*, the rather to stir up Christians to a thankful remembrance of their Redemption, by *Christ's* Resurrection from the Dead. And with the Day, the blessing of the *Sabbath* is likewise translated to the *Lord's Day*; because that all the sanctification belonging to this new World is in *Christ*, and from him conveyed to Christians: And because there cannot come a greater Authority, than that of *Christ* and his Apostles, nor the like cause, as the new Creation of the World: Therefore the *Sabbath* can never be altered from this Day to any other, whilst this World lasteth. Add hereunto, how the Scripture noteth, That in the first planting and settling of the Church nothing was done, but by the special Order and Direction of the Apostles, *1 Cor.* 11. 34. *1 Cor.* 14. 36, 37. *Tit.* 1. 5. *Acts* 15. 6. 24. and the Apostles did nothing but what

^k *Acts* 21. 4, &c. *1 Rev.* 1. 10. *Mos* Christianus, &c. It is the manner of Christians, to call it the Lord's day. *Bed.* in *Luc.* cap. 41. *m* *Heb.* 2. 5.

they had warrant for from *Christ* 1 *Cor.* 11. 23.

To sanctifie then *the Sabbath on the Seventh Day*, is not a Ceremonial Law Abrogated; but the Moral and perpetual Law of God perfected. So that the same perpetual Commandment which bound the *Jews* to keep the *Sabbath on that Seventh Day*, to celebrate the *World's Creation*; binds *Christians* to solemnize the *Sabbath on this Seventh Day*, in memorial of the *World's Redemption*: For the fourth Commandment, being a Moral Law, requireth a *Seventh Day*, to be kept Holy for ever. And the Morality of this, as of the rest of the Commandments, is more Religiously to be kept of us under the *Gospel*, than of the *Jews* under the *Law*; by how much we (in Baptism) have made a more special Covenant with God, to keep his Commandments; and God has Covenanted with us to free us from the curse, and to assist us with his Spirit to keep his Laws. And that this Commandment of the *Sabbath* (as well as the other Nine) is Moral and perpetual, may plainly appear by these Reasons.

Ten Reasons demonstrating the Commandments of the Sabbath to be Moral.

1. **B**Ecause all the Reasons of this Commandment, are moral and perpetual; and God hath bound us to the obedience of this Commandment, with more forcible Reasons than to any of the rest. First, because he did foresee, That irreligious Men would either more carelessly neglect, or more boldly break this Commandment, than any other. Secondly, because that in the practice of this Commandment, the keeping of all the other consisteth; which makes God so often

often complain, That all his *worship* is neglected, or over-thrown, when the *Sabbath* is either ^a neglected or transgressed. It would make a Man amaz'd (saith Mr. Calvin ^b) to consider how oft, and with what *zeal and protestation*, God requireth all (that will be his *People*) to sanctifie the seventh day; yea, how the God of *mercy*, mercilesly punisheth the breach of this Commandment with cruel *Death*, as though it were the Sum of his whole Honour and Service.

And it is certain, That he who makes no conscience to break the *Sabbath*, will not (to serve his turn) make any conscience to break any of the other Commandments, so he may do it without discredit of his Reputation, or danger of Man's Law. Therefore God placed this Commandment in the midst of the two Tables; because the keeping of it is the best help to the keeping of all the rest. The conscionable keeping of the *Sabbath*, is the Mother of all Religion, and good Discipline in the Church. Take away the *Sabbath*, and let every Man serve God when he listeth; and what will shortly become of Religion, and that Peace and Order, which God will have to be kept in his Church? The *Sabbath-Day* is God's Market-Day, for the Weeks Provision; wherein He will have us to come unto ^c him, and buy of him without silver or money, the Bread of Angels, and Water of Life, the Wine of the Sacrament, and Milk of the Word, to feed our Souls; ^d tryed Gold, to enrich our Faith; precious Eye-salve to heal our Spiritual Blindness; and the ^e white Rai-

^a Jer. 15. 22. Ezek. 20. 19, 20, 21, 24. Ezek. 23. 38. Neh. 9. 4. ^b Ex Bodin. de Repub. l. 4. c. 2. ^c 1 Cor. 14. 33, 40. ^d Isa. 55. 1, 2. ^e Rev. 3. 18.

ment of Christ's Righteousness, to cover our filthy Nakedness. He is not far from true Piety, who makes Conscience to keep the Sabbath-day: But he who can *dispense* with his Conscience to *break the Sabbath*, for his own Profit or Pleasure, his heart never yet felt, what either the fear of God, or true Religion meaneth. For of this Commandment, may that Speech of S. James be verified: *He that faileth in one is guilty of all.* Seeing therefore that God hath fenced this Commandment with so many moral Reasons, it is evident, that the Commandment it self is moral.

2. Because it was *commanded of God*, to Adam in his Innocency; whilst (holding his happiness not by Faith in Christ's Merits, but by Obedience to God's Law) he needed no Ceremony shadowing the Redemption of Christ. A Sabbath therefore of a seventh day, cannot simply be a Ceremony, but an Essential part of God's Worship, enjoynd unto Man, when there was but one Condition of all Men. And if it was but necessary for our first & Parents to have a Sabbath-Day, to serve God in their Perfection; much more need their Posterity to keep the Sabbath in the state of their Corruption. And seeing God himself kept this Day holy, how can that Man be holy that doth wilfully prophane it?

3. Because it is one of the Commandments which God spake with his own Mouth, and twice wrote with his own Fingers in *Tables of Stone*, to signify their Authority and Perpetuity. All that God wrote were moral and perpetual Commandments, and those are reckoned *10* in num-

f Jam. 2. 10. g Gen. 2. 3. h Exod. 34. 1, &c. i Deuter. 4. 13.

ber. If this were now but an abrogated Ceremony, then there were but *nine Commandments*; the Ceremonial that were to be *abrogated by Christ*, were written *all* by *Moses*. But this of the *Sabbath*, with the other *nine*, written ^k by God himself, were put into the Ark, where no Ceremonial Law ^l was put, to shew, That they should be the perpetual *Rules* of the Church; yet such as none could *perfectly* fulfil and keep but only *Christ*.

4. Because Christ professeth, that he came not to ^m destroy the *Moral Law*: and that the least of them should not be *abrogated* in his Kingdom of ⁿ the *New Testament*. Inasmuch, that whosoever breaketh one of the least of these ten *Commandments*, and teacheth men so, he should be called the least in the Kingdom of Heaven; that is, he should have no place in his Church. Now the Moral Law commandeth one day in seven to be *perpetually* kept a *Holy Sabbath*. And Christ himself expressly mentioneth the keeping of a *Sabbath* among his Christians at the Destruction of *Jerusalem*, about 42 Years after his Resurrection. By which time, all the *Mosaical Ceremonies* (^o except eating of Blood and things strangled) were by a publick Decree of all the Apostles quite *Abolished*, and Abrogated in Christian Churches. And therefore Christ admonished his Disciples, ^p to pray that their flight be not in the Winter, nor on the *Sabbath-Day*. Not in the Winter; for that (by reason of the foulness of the Ways and Weather) their flight should be more painful and troublesome unto them:

^k Deut. 4. 2. ^l 1 King. 8. 9. Heb. 9. 4. ^m Mat. 5. 17.
ⁿ Verse 19. ^o Act. 15. 10, 20, 21, 24, 28. ^p Mat. 24. 20.

not upon the *Sabbath*, because it would be more grievous to their Hearts, to spend *that Day* in toiling to save their *Lives*, which the Lord had Commanded to be spent in *holy Exercises*, to comfort their *Souls*. Now if the sanctifying of the *Sabbath on this Day* had been but *Ceremonial*; it had been no grief to have fled *on this Day*, any more than on any *other Day* of the Week. But in that *Christ* does render so much this fear and grief of being driven to fly *on the Sabbath-Day*, and therefore wisheth his, to Pray unto God to prevent such an occasion: He plainly demonstrates, that the *observation of the Sabbath* is no Abrogated Ceremony, but a Moral Commandment, Confirmed and Established by *Christ* among *Christians*. If you would know *the Day* whereupon *Christ* Appointed *Christians* to keep the *Sabbath*, *St. John* will tell you, that it was on the *Lord's Day*, *Rev. 1. 10.* If you will know *on what Day* of the Week that was, *St. Paul* will tell you, that it was on every *First Day* of the Week, *1 Cor. 16. 1.*

As *Christ* Admonished, so *Christians* prayed, and according to their Prayers, God (a little before the Wars began) warned by an ⁹ Oracle, all the *Christians* in *Jerusalem* to depart thence, and to go to *Pella* a little Town beyond *Jordan*; and so to escape the Wrath of God, that should fall upon that City and Nation. If then a *Christian* should not without grief of Heart, fly for the safety of his Life on the *Lord's Day*, with what joy or comfort can a true *Christian* neglect the *Holy Exercises*

⁹ Euseb. hist. Eccl. 1. 3 c. 5. It is probable that this Oracle was that voice (*Miqremubinc*) which with an earth-quake was heard by night in the Temple, mentioned by *Josephus*, de bello Judaico. 1. 7. c. 12.

of God's Worship in the *Church*, to spend the greatest part of the *Lord's Day* in prophane and carnal Sports, or servile Labour? And seeing the Destruction of *Jerusalem*, was both a ¹ *Type*, and an assurance of the Destruction of the *World*, who seeth not, but that the Holy *Sabbath* must continue till the very End of the *World*?

5. Because that all the *Ceremonial Law* was enjoined to the *Jews only*, and not to the *Gentiles*; but this Commandment of the Holy *Sabbath*, (as *Matrimony*) was Instituted of God in the State of *Innocency*, when there was but one State of all Men; and therefore enjoined to the *Gentiles*, as well as to the *Jews*: So that all Magistrates and Housholders were Commanded, to ² *constrain all Strangers* (as well as their own *Subjects*, and *Family*) to observe the Holy *Sabbath*; as appears by the fourth Commandment, and practice of ³ *Nehemiah*. All the *Ceremonies* were a ⁴ *partition-Wall* to separate *Jews* and *Gentiles*: But seeing the *Gentiles* are bound to keep this Commandment as well as the *Jews*; it is evident, That it is no *Jewish Ceremony*. And seeing the same Authority is for the *Sabbath* that is for *Marriage*; a Man may as well say, That *Marriage* is but a *Ceremonial Law*, as the *Sabbath*. And remember, that whereas *Marriage* is termed but once the ⁵ *Covenant of God*, because Instituted by God in the ⁶ *beginning*; the *Sabbath* is every where call'd the *Sabbath of the Lord thy God*, because Ordained by God in the same beginning, both of *Time*, *State*, and *Perpetuity*: Therefore not *Ceremonial*.

¹ Mat. 24. 35. ² Isa. 56. 6. ³ Nehem. 13. 19, &c.
⁴ Eph. 2. 14. ⁵ Prov. 2. 17. ⁶ Mat. 19. 6. 8.

6. The Corruption of our Nature found in the ^w manifest opposition of wicked Men, and in the secret unwillingness of good Men to sanctifie sincerely the Sabbath, sufficiently demonstrateth, That the Commandment of the Sabbath is *Spiritual and Moral*.

7. Because that as God by a perpetual Decree, made the ^x Sun, the Moon, and ^y other Lights in the Firmament of Heaven, not only to divide the day from the night, but also to be for ^z signs, and for ^a seasons, and for ^b days, and for ^c years: So he Ordained in the Church on Earth, the Holy Sabbath to be not only the appointed season, for his solemn Worship, but also the perpetual rule and measure of Time. So that as Seven Days make a Week, Four Weeks a Month, and Twelve Months a Year; so Seven Years make a Sabbath of Years; Seven Sabbaths of Years, a Jubilee; 80 Jubilees, or 4000 Years, or after Ezekiel, 4000 Cubits, the whole time of the Old Testament, till Christ by his Baptism and Preaching, began the State of the New Testament: Neither can I here pass over without Admiration, how the Sacrament of Circumcision continued in the Church 39 Jubilees from Abraham to whom it was first given, unto the Baptism of Christ in Jordan, which was just so many Jubilees (after ^d Bucholcer's Account) as the World had continued before from Adam, to the birth of Abraham. Moses be-

^{xy} Nitimur in vetitum. Hor. ^x Gen. I. 18. ^y Job 9. 9. Job 38. 31. Amos 5. 8. ^z To distinguish ^{twixt} Spring and Harvest, Summer and Winter, and to foreshew Judgments to come. ^a Moadim. fig. Sacred times appointed for God's holy worship having special significations and promises. ^b One of the seven days of the week from the other. ^c Solar, Sabbatarian and Jubilee. Exod. 23. 11, 12. ^d Index Chr. apud An. Mundi. 1998.

gan his Ministry in the 80 Year of his Age, *Christ* enters upon his Office in the 80 *Jubilee* of the World's Age: *Joseph* was Thirty Years Old, when he began to Rule over *Egypt*, *Gen.* 41. 46. and the *Levites* began to serve in the Tabernacle at Thirty Years Old: So *Christ* likewise to answer these Figures, began his Ministry in the Thirtieth *Jubilee* of *Moses*; and when he began to be thirty years of age, *Luk.* 3. 23. in the midst of *Daniel's* last Week; and so (continuing his Ministry on Earth Three Years and a half) finished our Redemption, and *Daniel's* Period, by his Innocent Death upon the Cross. The most of all the great Alterations, and strange Accidents, which fell out in the Church, came to pass either in a Sabbatical Year, or in a Year of *Jubilee*. For Example:

The ^e Seventy Weeks of *Daniel* beginning the first Year of *Cyrus*, and the 3439 Year of the World, contain so many Years as the World did Weeks of Years unto that time; and so many Weeks of Years, as the World had lasted *Jubilees*. *Daniel's* Seventy Weeks of Years, contain Four hundred and ninety single Years: The World before that time, 490 Weeks or Sabbaths of Years. *Daniel's* Period 70 Weeks, the World's 70 *Jubilees*: So that to comfort the Church for their 70 Years Captivity, which they had now according to ^e *Jeremy's* Prophecy, endured in *Babylon*; *Gabriel* tells *Daniel*, That at the end of 70 Weeks, or Sabbaths of Years, that is 70 times seven Years, or 490 Years, their Eternal Re-

^e After Mr. *Reb. Pont.* his computation. Treatise of the last decaying age of the World, published An. Dom. 1600. *R. Pont.* treat. of the last Age. p. 17. *f* *Jer.* 25. 11, 12.

demption from Hell should be effected by the Death of *Christ*, as sure as they were now Redeemed from the Captivity of *Babylon*. This Period of *Daniel* containing 70 Sabbaths, or 10 *Jubilees* of Years, began at the first liberty granted the *Jews* by *Cyrus* in the first Year of his Reign over the *Babylonians*, mentioned *Ezra* 1. 1. and ends just at the time that *Christ* Died upon the Cross. From the Death of *Christ*, or the last end of *Daniel's* Weeks, to the Seventy and one Year of *Christ*, the World is measured by ^g seven Seals, or seven Sabbaths of Years, making one compleat *Jubilee*. From the end of those seven Seals, the World is measured to her end by ^h seven Trumpets, each containing 245 Years (as some conjecture, about 440 Years hence, the truth will appear:) *Enoch*, the seventh from *Adam* having lived so many Years, as there are Days in the Year 365, was Translated of God in a Sabbatical Year. ⁱ *Moses* the seventh from *Abraham*, as, another *Enoch*, is buried of God, but Born in a Sabbatical Year of the World 2373, and in the 777 Year since the Floud (after ^k *Broughton's* Computation) is saved, as a new *Noah* in a red Ark, and lived a builder of the Church, so long as *Noah* was building the Ark, 120 Years. The Promise was made to *Abraham* in a Sabbatical Year, being the 2223 Year of the World. The Sixth Year of *Joshua*, being 2500 Years from the Creation of the World, wherein the Land was possessed and divided among the Children of *Israel*, was a Sab-

^g Rev. 5. 1. ^h Rev. 8. 2. & 9. 7. *Napier* on the Apoc. Proposition 6, 8, 9. and his Resolution. ⁱ *Pent.* of the last Age of the World, p. 12. *Buchol.* 2. Index Ch. ^k *Broughton's* consent. A. M. 1430. *Deut.* 34. *Pont.* *ibid.* & *Scaliger.* *Buchol.* *batical*

batical Year, and the ^k 50th Jubilee from the Creation of the World. At this Year *Moses* begins his Jubilee, by which (as with a Chain of Thirty links) he tyeth the parting of *Canaan's Possession* to the *Israelites* by *Joshua*, to the opening of the *Kingdom of Heaven* to all Believers by *Jesus*. And so carrieth the Church of the *Jews* by a ^l joyful stream of Jubilees from the Type to the Substance, from *Canaan* to *Heaven*, from *Joshua* to *Jesus*: For *Christ* at the end of *Moses's* Thirty Jubilees, and at the beginning of the Thirtieth Year of his Age, at his Baptism openeth *Heaven* and gives the clearest Vision of the Blessed Trinity, that was seen since the World began. And by the silver-Trumpet of his Gospel Proclaims, according to the Prophecy of ^m *Esay*, Eternal Redemption to all that Repent and Believe in him.

And the Year of our Saviour *Christ's* Birth, being the 3948 of the World, was at the end of a Sabbatical Year, and the ⁿ 564 Septenary of the World. *Moses* maketh the common Age of all Men, to be Ten times seven, *Psal*, 90. and every seventh Year commonly produceth some notable ^o change or accident in Man's Life: And no won-

^k *Pont.* p. 21. *Buch. Chro.* apud A. M. 2500. ^l Jubilee some derive of Trumpets or Rams horns, wherewith the Jubilee was founded. Others from *Jubal*, a stream, because they carry us to the death of *Christ*, the Author of our eternal rest and Joy. ^m *Ila.* 61. 1. *Luk.* 4. 18. ⁿ *Pont.* of the last decaying Age of the World. p. 12, 13, 21. ^o *Ex-pertum est in plerisque omnibus 63. Annum cum periculo & clade aliqua venire, aut corporis morbiq; gravioris, aut vitæ interitus, aut animi ægritudinis. Aul. Gell. lib. 1. 15. c. 7. August. in Ep. ad Caium Nepotem, exultat sè Climactera, communem saniorum omnium 63. evasisse. Bodin. de Repub. l. 4. c. 2.*

der, for as *Hippocrates* affirmeth, a Child in his Mother's Womb on the seventh Day of his Conception, has *all his Members* finished, and from that Day groweth to the perfection of birth; which is always either the ninth, or seventh Month. At Seven Years old the Child casts his Teeth, and receives new. And every seventh Year after, there is some alteration or change in Man's Life, especially at *Nine times seven* the *Climacterick* Year, which by experience is found to have been fatal to many of those Learned ^r Men, who have been the chiefest Lights of the World. And if they escaped that Year, yet most of them have departed this Life, in a *Septenary* Year. *Lamech* died in the Year of his Life 777. *Methusalem*, the longest liver of the Sons of Men, died when he began to enter his 900 and 70 Year. *Abraham* died, when he had lived 25 times seven Years. *Jacob* when he had lived 21 times seven Years. *David*, after he had lived Ten times seven Years. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) died on this same Day of the Year that he was born: So did the Maiden-Queen ^r ELIZABETH, of blessed and never dying Memory, who came into the World on the Eve of the Nativity of the blessed Virgin Mary; and went out of this World on the Eve of the Annunciation of the blessed Virgin Mary. *Hippocrates* died in the 15th *Septenary*. *Hierom* and *Isocrates* in their 13. *Pliny*, *Bartolus*, and *Cæsar* in their 8 *Septenary*. And ^r *Johannes de temporibus*, who lived 361

^p Aristotle, Cicero, Bernard, Bocace, Erasmus, Luther, Melancthon, Sturmius.

^q She was, she is (what can there more be said?)

In Earth the first, in Heaven the second Maid.

^y Bodin. Bucholc.

Years.

Years; died in the 53^d. *Septenary* of his Life. The like might be observed of innumerable others. And indeed, the whole Life of a Man is measured by the Sabbath: For how many Years soever a Man lives here; yet his Life is but a Life of ^r Seven Days, multiplied: So that in the number of Seven there is a mystical perfection, which our Understanding cannot attain unto.

All which *Divine* Disposition of admirable Things so oft by *Sevens*, calls upon us to a continual Meditation of the Blessed *seventh Day Sabbath*, in knowing and Worshipping God in this Life; that so from Sabbath to Sabbath, we may be translated to the eternal glorious *Sabbath* of Rest and Bliss, in the Life to come.

By the Consideration whereof, any Man that looketh into the Holy History, may easily perceive, That the whole *Course* of the World is drawn, and guided by a certain *Chain* of God's Providence, ^r disposing all Things in *Number*, *Measure*, and *Weight*. All Times are therefore measured by the *Sabbath*: So that Time and the Sabbath can never be separated. And the ^u *Angel* Swears, That *this measuring of* ^w *time* shall continue, *till that time shall be no more*. And as the Sabbath had its ^x *first Institution* in the *first Book* of the Scriptures; so hath it its *Confirmation* in the *last*: And as this Book does ^y *authorize* this Day;

f Climax vitæ virorum serè septenariis, aut novenariis, feminarum verò senariis definitur. Bodin. de Rep. lib. 4. c. 2.
^r Wicl. 11. 17. Wolph. Proæm. Chron. ^s Rev. 10. 6.
^w Tempus est rerum mundanarum duratio extrinsecus observata. ^x H. Wolph. Chron. c. 1. Tempus cum mundo capit, & una defisturum est, ibid. ^y Gen. 2. 3.

fo

so this Day *graceth* the Book; in that the *Matter* thereof was revealed upon so Holy a Day; the *Lord's Revelation* upon the * *Lord's Day*. As well therefore may they pull the Sun, Moon, and Stars out of the Heavens, as abolish the Holy Sabbath (Time's meet-rod) out of the Church; seeing the Sabbath is Ordained in the Church (as well as the Sun and Moon in the Firmament) for the distinction of times.

8. Because that the whole Church, by an ^v Universal consent, ever since the *Apostles* time, have still held the Commandments of the *Sabbath*, to be the Moral and perpetual Law of God; and the keeping of the *Sabbath* on the First Day of the Week, to be the Institution of *Christ* and his *Apostles*.

The ^z Synod, call'd *Synodus Colonienfis*, saies, That the *Lord's-Day* has been famous in the Church ever since the *Apostles* time. ^a *Ignatius* Bishop of *Antioch* living in *St. John's* time, saies, Let every one that loveth *Christ*, keep holy the *Lord's Day*, renowned by his Resurrection; which is the Queen of Days; in which Death is overcome, and Life is sprung up in *Christ*. ^b *Justin Martyr*, who lived not long after him, sheweth how the Christians kept their Sabbath on the *Lord's Day*, as we do. ^c *Origen*, who lived about 180 Years after *Christ*, shews the reason why the Sabbath is translated to the *Lord's Day*. ^d *Augustine*, saies, That the *Lord's Day*

* Rev. 1. 10. ¶ Si quid horum tota die per orbem frequentat Ecclesia. Nam hoc quin ita faciendum ac disputare, insolentissimæ insanix est. Aug. Epist. 118. ad Jan. ^z Synod. Col. part. 9. c. 9. ^a Ignat. ad. Magnes. ^b Apol. 2. ^c Origen. homilia 7. super Exod. 1. ^d Epist. ad Januar. 119. c. 13. & ad Casul. Epist. 86.

was declared unto the Church by the Resurrection of the Lord upon that Day, *Et ex illo coepit habere Festivatem suam*, and by Christ it was first Ordained to be kept Holy. And in another Place, *That the Apostles appointed the Lord's Day to be kept with all Religious solemnity, because that upon that Day our Redeemer rose from the Dead, which also is therefore called the Lord's Day.*

As therefore ^f David said of the City of God, so may I say of the Lord's Day, ^g *Glorious things are spoken of the Day of the Lord*: For it was the Birth-Day of the World, the first Day wherein all Creatures began to have being. In it *Light* was drawn out of *Darkness*. In it the Law was given on Mount Sinai. In it the Lord rose from Death to Life. In it the ^h Saints came out of their Graves, assuring that on it *Christians* should rise to newness of Life. In it the Holy Ghost descended upon the Apostles. And it is very probable, that on the Seventh Day, when the ⁱ seven Trumpets have blown, the Cursed ^k Jericho of this World shall fall, and our true Jesus shall give us the promised Possession of the Heavenly Canaan.

He that would see the uniform consent of Antiquity, and Practice of the Primitive Church in this Point, let him Read ^l Eusebius's Ecclesiastical History, Lib. 4. c. 23. Tertullian lib. de Idololatria, cap. 14. Chrys. Sermon. 5. de Resurrectione. Constitut.^m Apol. 1. cap. 37. Cyril in Johan. 1. 12. cap. 58.

^a August. de temp. ser. 251. ^f Psal. 87. 3. ^g Aug. de temp. ser. 151. & 154. Conc. Const. Can. 8. Wolph. Chr. lib. 1. c. 10. Muff. Bipont. post Dom. Pasc. ^h Mat. 27. 52. Codoman. Annal. An. Mund. 25. 15. ⁱ Rev. 10. 7. & Josh. 6. 13. ^l Aug. ad Casulam. Ep. 86. & ad Januar. 119. c. 19. ^m Aug. Ser. de temp. 151. & Conc. 6. Constant. can. 8.

Of this Judgment are all the sound new Writers: See Fox on Rev. 1. 10. Bucer in Mat. 12. 11. Gualt. in Malach. 3. Hom. 23. Fulke on the Rheimish Testam. Apoc. 1. 10. Chem. Exam. Conc Trid. par. 4. de diebus festis, Wolph. Chron. lib. 2. cap. 1. ⁿ Armin. Thes. in 4 precept. And innumerable others. ° Learned Junius shall speak for all. *Quamobrem cum dies Dominicus, &c. Wherefore seeing the Lord's Day is both the fast of Christ (viz. his Resurrection, and often appearing to his Disciples upon that Day) by the Example and Institution of the Apostles, and by the continual Practice of the Ancient Church, and by the Testimony of the Scripture, Observed and Substituted into the place of the Jewish Sabbath: Inceptè faciunt, they do foolishly, when say, That the observation of the Lord's Day is of Tradition, and not from the Scripture, that by this means they might establish the Traditions of Men. And again, the cause of this change is the Resurrection of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which Benefit did succeed into the place of the memory of the Creation. Non humanâ traditione, sed Christi ipsius observatione & instituto; Not by the Tradition of Man, but by the Observation and Appointment of Christ, who both on the Day of his Resurrection, and on every 8th Day after, unto his Ascension into Heaven, did appear unto his Disciples, and came into their Assemblies.*

9. Because that the Lord himself Expoundeth the end of the Sabbath to be a ^v sign and document

ⁿ Non dubitamus quin variè apud Christianos Sabbathum violetur, non abstinendo ab iis quæ aliis diebus licita sunt. Armin. ° Junii Prælect. in Gen. 2. 3. p. Exod. 31. 13, 14, &c. Ezek. 20. 12, 20.

for ever, betwixt him and his People, that he is Je-
hovah, by whom they are sanctified; and therefore
must only of them be ^aWorshipped: And upon
the pain of Death, Chargeth his People for ever
to keep this Memorial ^r unviolated. But this
End is Moral and perpetual: Therefore the Sab-
bath is Moral and perpetual. What ^t God has per-
petually sanctified, let no Man ever presume to make
common or prophane. Upon this ground it is, that
the Commandment terms this Day, the Sabbath
of the Lord thy God. And God himself calls it,
^t his Holy Day. And upon the same ground likewise,
the Old Testament Consecrated all their Sabbaths
and Holy-days, to the Worship and Honour of
God alone. To Dedicate therefore a Sabbath to
the Honour of any Creature, is gross Idolatry:
For the first Table makes it a part of God's Wor-
ship, to have a Sabbath to his Honour: So does
Levit 23. 3, 37, 38, &c. and Ezek. 20. 20. Neh.
9. 14. the Sabbath is put for the whole Worship of
God. And our Saviour Teaches, that We must
worship the Lord God only, Mat. 4. 10. And there-
fore keep a Sabbath to the only Honour of God.
The Holy Ghost notes it as one of Jeroboam's
greatest Sins, That he ordained a Feast from the
device of his own heart, 1 Kings 12. 33. And God
threatneth to visit Israel for keeping the days of
Baalim; That is of Lords, as Papists do of Saints,
Hos. 2. 13. but saies, that such forget him. And so
indeed, none are less careful in keeping the Lord's
Sabbath, then they, who are most ^usuperstitious

^a Ezek. 46. 1. 2, 3, &c. ^r Exod. 35. 2. Armin. disp.
Theolog. in præcep 4. Thes. 14. / Act. 10. 15. ^t Isa. 58. 13.
^u Read H. Walsingham Chron. de Temp. l. 2. cap. 4. p. 118.
& c. 7. p. 140, &c.

observers of *Mens holy-days*. The Church of Rome therefore commits gross *Idolatry*.

First, In taking upon her to *Ordain Sabbaths*, which belongs only unto the Lord of the Sabbath to do.

Secondly, In *Dedicating* those Holy-days to the Honour of Creatures, which in effect is to make them *sanctifying Gods*.

Thirdly, In tying to these Days, *God's Worship, Prayers, Fasting and Merit*.

Fourthly, In exacting on these Days of *Mens Invention*, a greater measure of solemnity and sanctification, than upon the *Lord's Day*, which is *God's Commandment*: Which in effect is to prefer *Anti-Christ* before *Christ*. Our Church has justly Abolished all Superstitious and Idolatrous Feasts; and only retains a few Holy-days, to the Honour of God alone, and easing of Servants, *Deut. 5. 14.* tho' long custom forceth to use the old Names, for civil distinction: As *Luke* us'd the prophane Names of *Castor and Pollux, Acts 28. 11.* and *Christians* of *Fortunatus, 1 Cor. 16. 17. Mercurius, Rom. 16. 14.* and *Jews* of *Mardocheus day, 2 Maccab. 15. 37.*

10. Lastly, The Examples of God's Judgments on *Sabbath-breakers*, may sufficiently seal unto them, whose Hearts are not *seared*, how *wrathfully* Almighty God is displeased with them, who are wilful prophaners of the *Lord's Day*.

The Lord (who is otherwise the God of Mercy) commanded * *Moses* to stone to Death the Man, who (of a presumptuous Mind) would openly go to gather sticks on the *Sabbath-Day*. The

* Num. 15. 32.

Fact was small ; true, but his Sin was the greater, that (for so small an occasion) would presume to break so great a Commandment.

* *Nicanor* offering to fight against the *Jews* on the *Sabbath-Day*, was slain himself and Thirty five thousand of his Men.

† A Husbandman grinding Corn upon the *Lord's Day*, had his Mill burnt to Ashes.

* Another carrying Corn on this *Day*, had his Barn and all his Corn therein burnt with Fire from *Heaven* the next Night after.

* Also a certain Noble Man (prophaning the *Sabbath* usually in Hunting) had a Child by his Wife with a Head like a Dog, and with Ears and Chaps, crying like a Hound.

† A Covetous *Flax-wife* at *Kinslat* in *France*, Anno 1559. using with her Maids to Work at her Trade on the *Lord's Day*, it seem'd to them that Fire issu'd out of the *Flax*, but did no harm : The next *Sabbath* it took fire indeed, but was quickly quenched ; but not taking warning by this, the Third *Sunday* after, it took fire again, burnt the House, and so scorched the wretched Woman, with two of her Children, that they died the next Day ; but (through God's Mercy) a Child in the Cradle was taken out of the Fire alive and unhurt.

* On the 13th. of *January*, An. Dom. 1582. being the *Lord's Day*, the Scaffolds fell in *Paris-Garden* under the People, at a *Pease-baiting*, so that Eight were suddenly slain, innumerable hurt

* 2 Mac. 8. 28. y Cent. Magd. l. 12. c. 6. z Disp. de Tempore, Ser. 117. * Tho. Cantiprat. lib. 2. de Apid. Timp. admiran. vindict. div. Theat. hist. Johan. † Finc. lib. 3. de miraculis. a Stow's Abridgment, An. 1582. Disce jam moniti Dominum non temnere Christum.

and maimed. A warning to such, who take more Pleasure on the *Lord's Day* to be in a *Theater* beholding carnal Sports; than to be in the *Church* serving God with the *spiritual Works of Piety*.

Many fearful Examples of God's Judgments by Fire, have in our Days been shewed upon divers *Towns*, where the Prophanation of the *Lord's Day* has been openly countenanced.

Stratford upon Avon was twice on the same Day Twelve-month (being the *Lord's Day*) almost consumed with Fire; chiefly for Prophaning the *Lord's Sabbaths*, and for contemning his Word in the Mouth of his faithful Ministers.

Teverton in *Devonshire* (whose remembrance makes my Heart bleed) was oftentimes Admonished by her Godly Preacher, That God would bring some heavy Judgment on the Town, for their horrible ^b Prophanation of the *Lord's Day*, occasioned chiefly by their Market on the Day following. Not long after his Death, on the 3d. of April, *Anno Dom. 1598*, God (in less than half an Hour) consumed, with a sudden and fearful Fire the whole Town, except only the *Church*, the *Court-house*, and the *Alms-houses*, or a few poor Peoples Dwellings; where a Man might have seen 400 Dwelling-houses all at once on fire, and above Fifty Persons consumed with the Flame. And now again, since the former Edition of this Book, on the 5th. of *Aug.* last, 1612. (Fourteen Years since the former Fire) the whole Town was again fired, and consumed, except some

^b Whilst the Preachers cryed in the Church prophaneness prophaneness, Gain would not suffer them to hear: Therefore when they cryed, Fire, Fire, in the Street, God would not suffer any to help.

Thirty Houses of poor People, with the School-House, and Alms-Houses : They are blind, who see not in this the Finger of God. God grant them Grace when it is next Built, to change their Market-day, and to remove all occasions of Prophaning the Lord's-Day. Let other Towns remember the Tower of Siloe, Luke 13. 4. and take Warning by their Neighbours Chastisements, fear God's threatening, Jer. 17. 27. and believe God's Prophets, if they will prosper, 1 Chron. 20. 20.

Many other Examples of God's Judgments might be alledged ; but if these are not sufficient to terrifie thy Heart from the wilful Prophanation of the Lord's Day, proceed in thy Prophanation ; it may be the Lord will make thee the next Example, to Teach others to keep his Sabbaths better.

He Punishes some in this Life, to signifie how he will Plague all wilful Transgressors of his Sabbaths at the Last Day.

Thus we have Proved, That the Commandment of the Sabbath is Moral, and that the change of it from the Seventh to the First Day of the Week, was Instituted by the Authority of Christ and of his Apostles. But as in promulgating the Law, divers Ceremonies, peculiar to the Jews were annexed, the rather to bind that People to the more careful Performance thereof, as to the first Commandment, their Deliverance from Egypt, shadowing their Redemption from Hell ; to the fifth Commandment, length of Days in Canaan, typifying Eternal Life in Heaven ; to the sixth Commandment, abstinence from Blood and things strangled, figuring the care to abstain from all kind of Murder ; and to the whole Law, the Ceremony

of ^a *Parchment-lac*, putting them in mind to keep within the limits of the Law; so likewise to the fourth Commandment were added *some Ceremonies*, which peculiarly belong'd to the *Jews*, and to no other People; as first, the double ^b *Sacrifices* appointed for them on the Sabbath-Day, shadowing how God will be served on the Sabbath, with greater Obedience, than on the Week-Days. 2. The ^c *the rigid and strict ceasing from making of fire*, ^d *dressing of Meat*, and all bodily Labour, both remembering ^e them of their full deliverance by *Moses's* conduct from the fiery Furnaces and slavery of *Egypt*, upon ^f that Day; as also shadowing unto them the *eternal Redemption of their Souls from Hell*, by the Death of *Christ*. 3. The keeping of the Sabbath upon the *precise seventh Day in order of the Creation*; shadowing to the *Jews*, that *Christ* by his Death, and resting on their Sabbath, in the Grave, should bring them rest and ease, from the burden and yoke of the Legal Ceremonies, which neither they, nor their fathers were able to bear, *Acts* 15. 10. *Col* 2. 16, 17,

And howsoever in *Paradise* before Man's Fall, the keeping of the Sabbath on the *Seventh Day of the Creation*, was not a Ceremony, but an Argument of perfection: Yet after the Fall, it became Ceremonial, and subject to change in respect of the Restoration by *Christ*. As *Man's Life* before the Fall, being *Immortal*, became afterwards *Mor-*

^a Num. 15. 38. ^b Num. 28 9, 10. ^c Exod. 35. 2, 3. ^d Exod. 16. 23. ^e Deut. 5. 16. ^f It was the Sabbath-day, on which *Moses* and the Children of *Israel* sang to God, when *Pharaoh* and his Host were drowned in the Sea, *Exod.* 15. See Trem. & Jun. notes on Deut. 5. 15. and on *Exod.* 12. 15. tal;

tal; and nakedness being an Ornament before, became afterwards a shame; and Marriage became a Type of the Mystical Union betwixt Christ and his Church, Ephes. 5. and to fulfil the Ceremonies (added for the Jews sake unto the Sabbath) Christ at his Death rested in the Grave all the Jewish Sabbath-Day; and by that rest fulfilled all those Ceremonial Accessaries. Now as the ceasing of the Ceremonies annexed to the 1, 5. and 6 Commandments, and to Marriage did not abolish those Commandments and Marriage, nor cause them to cease from being the perpetual Rules of God's Worship, and Man's Righteousness; no more did the Abrogating of the Ceremonies annexed to the Sabbath, abolish the Morality of the Commandment of the Sabbath: So that though the Ceremonies be Abolished, by the access of the Substance; and the Shadow over-shadowed by the Body (which is Christ) yet the holy rest (which was Commanded and kept. before either the Jews were a People, or those Ceremonies annexed to the Sabbath) still continues as God's perpetual Law, whereby all the Posterity of Adam are bound to rest from their ordinary business, that they may wholly spend every Seventh Day in the solemn Worship, and only Service of GOD their Creator and Redeemer; but in the substance of the fourth Commandment, there is not found one Word of any Ceremony.

The chief Objections against the Morality of the Sabbath are Three :

1. That of Paul to the Galatians, & Ye observe

g Gal, 4. 10.

M 2

days,

days, and months, and times, and years, &c. But there the Apostle condemns not the Moral Sabbath, (which we call the Lord's Day; and which he himself Ordain'd according to Christ's Commandment, in the same ^h Churches of Galatia and Corinth, and kept himself in other Churches) but he speaks of the Jewish Days, and Times, and Years, and the keeping of the Sabbath on the Seventh Day from the Creation, which he termeth ⁱ shadows of things to come, abolished now by Christ the Body; and in the ^k Law are call'd Sabbaths, but distinguished from the Moral Sabbaths.

2. That of Paul to the Colossians: ^l Let no man therefore condemn you in meat or drink, or in respect of an holy-day, or of the new-moon, or of the Sabbath-Days. But here the Apostle means the Jewish Ceremonial Sabbaths, not the Christians Lord's Day, as before.

3. That of the same Apostle to the Romans, ^m This man esteemeth one day above another day; and another counteth every day alike, &c. But St. Paul makes no such account. For the Question there is not between Jews and Gentiles, but between the stronger and weaker Christians. The ⁿ stronger esteemed one Day above another, as appears in that there was a Day both Commanded and received in the Church, every where known and Honoured by the Name of the Lord's Day. And therefore Paul saith here, that he that observeth this day, observeth it unto the Lord. The observation whereof, because of the change of the Jewish Seventh Day, some weak Christians (as

^h 1 Cor. 16. 1. & 14. 37. Acts 20. 7. ⁱ Col. 2. 17.
^k Lev. 23. 37, 38. ^l Object. 2. Col. 2. 16. ^m Object. 3.
 Rom. 14. 5. ⁿ Rom. 15. 1.

many now-a-days) thought not so necessary : So that if Men (because the *Jewish-Day* is abrogated) will not Honour and keep Holy the *Lord's Day*, but count it as other Days; it is an Argument (says the Apostle) of their Weakness whose Infirmary must be born, till they have time to be further Instructed and perswaded. Other Objections are frivolous, and not worth the Answering.

The true manner of keeping Holy the Lord's Day.

NOW the Sanctifying of the Sabbath consists in *two things*. First, In resting from all servile and common Business pertaining to our Natural Life. Secondly, In consecrating that rest wholly to the Service of God, and the use of those holy Means which belong to our Spiritual Life.

For the First.

1. The servile and common Works, from which we are to cease, are generally all Evil Works from the least to the greatest. More particularly;

First, from all the Works of our Calling, tho' it were ^b Reaping in the time of Harvest.

Secondly, from carrying ^c Burdens, as Carriers do; or Riding abroad for ^d Profit, or for Pleasure : God has Commanded that the Beast should rest on the Sabbath-Day, because all occasions of Travelling or Labouring with them should be cut off from Man. God gives them that Day a rest; and he that ^e without necessity, deprives them of their rest on the Lord's Day, the groans of the poor tyrd Beasts shall in the Day of the Lord rise up

^a Exod. 31. 12, 13, & 31. 15. ^b Exod. 34. 21. ^c Neh. 13. 15. Jer. 17. 21, 22, 27. ^d Deut. 5. 14. Rom. 8. 22. ^e Deut. 25. 4. 1 Cor. 9. 9.

in judgment against him. Likewise such as spend the greatest part of this Day in *trimming, Painting and pampering* themselves, like *Jezebels*, doing the *Devil's Work* upon God's Day.

Thirdly, from keeping of *Fairs*, or * *Markets*, which for the most part God Punisheth with Pestilence, Fire, and strange Floods.

Fourthly, from studying any Books of Science, but the Holy Scriptures and Divinity. For our study must be *to be ravished in spirit upon the Lord's-Day*. In a Word, thou must on that Day cease in thy Calling to do thy Work; that the Lord by his Calling, may do his Work in thee. For whatsoever is gotten by *common Working* on this Day, shall never be *blessed* of the Lord; but it proves like *Achan's Gold*, which being got contrary to the Lord's Commandment, brought the fire of God's Curse upon all the rest which he had lawfully gotten, And if *Christ* scourged them out as *Thieves*, who bought and sold in his *Temple*, (which was but a *Ceremony* shortly to be abrogated) is it to be thought, that he will ever suffer those to escape unpunished who (contrary to his Commandment) buy and sell on the *Sabbath-Day*, which is his perpetual Law? *Christ* calls such *Sacrilegious Thieves*; and as well may they steal the *Communion-Cup* from the *Lord's-Table*, as steal from God, the chiefest part of the *Lord's-Day*, to consume it in their own *Lusts*. Such shall one Day find the *Judgments* of God heavier than the *Opinions* of Men.

Fifthly, from all *Recreations* and *Sports*, which at other times are Lawful: For if Lawful Works

* Neh. 13. 15, 16, 19. f Rev. 1. 10.

be forbidden on this Day, much more Lawful Sports, which do much more *steal* away our Affections from the Contemplation of *g* Heavenly things, than any bodily Work or Labour. Neither can there be unto a Man (that *h* delighteth in the Lord) any greater Delight or Recreation, than the sanctifying of the Lord's-Day. For can there be any greater joy for a Person Condemned, than to come to his Prince's House to have his Pardon sealed? For one that is deadly sick to come to a Physician that can Cure him? Or for a prodigal Child that fed on the husks of Swine, to be admitted to eat the Bread of Life, at his Father's Table? Or for him who fears for Sin the Tidings of Death, to come, to hear from God the assurance of Eternal Life? If thou wilt allow thy self, or thy Servant Recreation, allow it in the Six Days which are thine; not on the Lord's-Day, which is neither *thine* nor *theirs*. No Bodily Recreation therefore is to be used on this Day; but so far as it may help the Soul to do more cheerfully the Service of God.

Sixthly, from *i* gross Feeding, liberal Drinking of Wine, or strong Drink; which may make us either *drowsie*, or *unapt* to serve God with our Hearts and Minds.

Seventhly, from all Talking about Worldly things, which hinders the sanctifying of the Sabbath, more than Working, Seeing one may Work alone, but cannot Talk but with others.

He that keeps the Sabbath, only by resting from his ordinary Work, keeps it but as a Beast. But rest on this Day, is so far Commanded to Chri-

g Isa. 48. 13, 14. *h* Psal. 37. 4. *i* Eph. 5. 18, 19. Rom. 12. 11. Deut. 28. 47.

Christians, as it is an help to *sanctification* : And labour so far forbidden, as it is an impediment to the outward and inward *Worship* of God.

If then those *Recreations* which are *Lawful* at other times, are on the *Sabbath* not *allowed*; much more those that are altogether at *all* times *Unlawful*. Who without mourning can endure to see Christians keep the *Lord's Day*, as if they Celebrated a Feast rather to *Bacchus*, than to the Honour of the *Lord Jesus*, the *Saviour* and *Redeemer* of the World? For having served God but an Hour in outward shew, they spend the rest of the *Lord's Day* in ^k *sitting down to eat and drink, and rising up to play* : First, ballasting their Bellies with *Eating* and *Drinking* ; and then feeding their Lusts with *Playing* and *Dancing*. Against which *Prophane* actions all holy Divines, both *old* and *new*, have in their times most bitterly inveighed. Insomuch that *Augustine* affirmeth, ^l *That it were better to Plough than to Dance on the Sabbath-Day*.

Now in the Name of *Almighty God* (who rested, having Created Heaven and Earth) and of his *Eternal Son Jesus*, the *Redeemer* of his Church, who shall shortly come on the ^m *Dreadful Day* of Doom, to Judge all Men according to the Obedience which they have shewed to his Commandments : I require thee, who Readeest these Words, as thou wilt Answer before the Face of *Christ*, and all his Holy *Angels* at that Day, That thou better weigh and consider, whether *Dancing*, *Stage-playing*, *Masking*, *Carding*, *Dicing*, *Tabling*, *Chefs-playing*, *Bowling*, *Shooting*, *Bear-baiting*, *Ca-*

^k 1 Cor. 10. 7. Exod. 32. 6, 18, 19. ^l Melius enim arare quam saltare in Sabbato. Aug. in tit. Psal. 91. ^m Act. 17. 31. Rom. 2. 12, &c. ⁿ 2 Toel. 2. 8, &c.

rousing, Tipling, and such other Fooleries of Robin-hood, Morrice-dances, Wakes, and May-games, be Exercises that God will *blefs* and allow on the Sabbath-Day. And seeing that no Action ought to be done that Day, but such as whereby we either *Bless God*, or look to *receive a Blessing* from God; How darest thou do those things on that Blessed Day, on which thou darest not to Pray to God to bestow a *Blessing* on it to thy use? Hear this and tremble at this *O prophane Youth, of a prophane Age!*

O Heart all frozen, and void of the feeling of the Grace of *God!* that having every Day in Six, every Hour in every Day, every Minute in every Hour, so tasted the sweet Mercy of thy God in *Christ*, without which thou hadst perished every Moment; yet canst not find in thy corrupt and irreligious Heart, to spend in thy Master's service *that one Day* of the Week, which he has reserv'd for his own Praise and Worship. Let Men in defence of their Prophaneness, *Object* what they will, and *Answer* what the Devil puts in their Mouths; yet I would wish them to remember, that seeing it is an ancient Tradition in the Church "That the Lord's *second coming* shall be upon the *Lord's Day*; How little joy they should have to be overtaken in those carnal Sports, to please themselves, when their Master should find them in Spiritual Exercises, serving him? The prophaneft Wretch would then wish rather to be taken kneeling at Prayers in the Church, then skipping like a Goat in a Dance. If this cannot move, yet I would wish our impure Gallants to remember, That

whilst they thus Dance on the *Lord's-Day* (contrary to the *Lord's Commandment*) they do but Dance about the *Pit's brink*, and they know not which of them shall first fall therein. Whereinto being once fallen without Repentance, no greatness can exempt them from the Vengeance of that *Great God*, whose *Commandment* (contrary to their knowledge and Conscience) they do thus presumptuously Transgress. If then God's Commandment cannot deter thee; nor God's Word advise thee; I say no more, but what *St. John* said before me, *He which is filthy, let him be filthy still.*

For the Second.

2. The Consecration of the *Sabbath's rest*, consists in performing Three sorts of Duties. First, Before; Secondly, At; Thirdly, After the Publick Exercises of the Church.

The Duties to be performed before the Publick Exercises are :

1. To give over Working betimes on the *Evening*, that thy Body may be the more refreshed, and thy Mind the better fitted to sanctify the *Sabbath* on the next Day. For want of this preparation, thy self and thy Servants being tyred with Labour and watching the Night before, are so heavy, that when you should be serving God, and ^p hearing what his spirit saith unto the Church for your Soul's Instruction, you cannot hold up your Heads for sleeping; to the dishonour of God, the offence of the Church, and the shame of your selves: Therefore the Lord Commands us not only to

^o Rev. 22. 11. This was the last and heaviest curse that *St. John* wished spiritual Babylon. ^p Rev. 2. & 3.

keep *Holy*, but also to remember afore-hand the Sabbath-Day, to keep it Holy, by preparing our Hearts and removing all Business that might hinder us to Consecrate it, ⁹ as a *Glorious Day* unto the Lord. Therefore whereas the Lord in the other Commandments, doth but either *bid* or *forbid*; he doth *both* in this Commandment, and that with a special *memorandum*: As if a Master should charge his Servant to look well unto *Ten Things* of great Trust, but to have a *more special* care to remember *One* of those Ten, for divers weighty Reasons; should not a faithful Servant that *loves* his Master, shew a *more special* care unto that Thing above all other businesses?

Thus ¹ *Moses* Taught the People o'er Night to remember the Sabbath: And it was a holy Custom among our *Fore-fathers*, when at the Ringing to Prayer on the Eve before; the *Husbandman* would give over his Labour in the Field, and the *Tradesman* his Work in the Shop, and go to Evening-Prayer in the Church, to prepare their Souls, that their Minds might the more chearfully attend *God's Worship* on the Sabbath-Day.

2. to possess that Night ¹ *thy vessel* in holiness and honour, that thou may'st present thy Soul *more purely* in the sight of God the next Morning.

3. To rise up ² *early* in the Morning on the Sabbath-Day. Be careful therefore to rise sooner on this Day, than on other Days; by how much the Service of God is to be preferr'd before all *Earthly* businesses. For there is no *Master* to serve so good as God: And in the end, no Work shall be better rewarded than his Service.

⁹ Isa. 56. 2, &c. and 58. 13, &c. 7 Exod. 16. 33, &c.
¹ 1 Cor. 7. 5. Gen. 25. 2. 1 Thess. 4. 4. 1 Sam. 21. 5.
 Exod. 19. 15. 4. When

4. When thou art up, consider with thy self, what an *impure* Sinner thou art, and into what an holy place thou goest to appear, before the *most holy God*, who seeth thy Heart and hateth all Impurity and Hypocrisie. Examine thy self therefore before thou goest to Church, what *grievous* Sins thou hast committed the *Week past*; *confess* them unto God, and *earnestly* pray for the pardon and forgiveness of them, and so *reconcile* thy self with God in *Christ*. *Renew thy Vows* to walk more conscionably, and pray for an increase of those Graces which thou hast, and a supply of those which thou wantest. But especially pray, that thou may'st have *Grace* to hear the *Word of God* read and preach'd with *Profit*: And that thou may'st receive the Holy *Sacrament* with *comfort* (if it be Communion-day) that God by his *Holy Spirit* would assist the Preacher to speak something that may * *kill thy Sin*, and *comfort thy Soul*, which thou may'st do in this or the like sort.

A Morning-Prayer for the Sabbath-day.

O Lord most High, ^a O God Eternal, all whose Works are Glorious, and whose Thoughts are very Deep: there can be no better thing than to praise thy Name, and to declare thy loving kindness in the Morning, on thy holy and blessed Sabbath-day. For it is thy Will and Commandment, that we should sanctifie this day in thy service and praise: And in the thankful remembrance, as of the *Creation* of the World by the Power of thy Word; so of the *Redemption* of Mankind by the death of thy Son. ^b Thine (O Lord) I confess, is Greatness, and

* Col. 4. 3. 4 Psal 92. 1, 2, 5. ^b 1 Chro. 29. 11, &c. power,

power, and glory, victory, and praise : For all that is in heaven and earth is thine : Thine is the Kingdom, O Lord, and thou excellest as head over all. Both riches and honour come of thee, and thou reignest over all, and in thine hand is power and strength; and in thine hand it is to make great, and to give grace unto all. Now therefore, O my God, I Praise thy glorious Name, that whereas I a wretched Sinner, having so many ways provoked thy Majesty to anger and displeasure; thou notwithstanding, of thy favour and goodness (passing by my prophaneness and infirmities) hast vouchsafed to add this Sabbath again unto the number of my Days. And vouchsafe, O Heavenly Father, for the Merits of *Jesus Christ* thy Son (whose glorious Resurrection thy whole Church Celebrateth this Day) to pardon and forgive me all my Sins and misdeeds. Especially, O Lord, * cleanse my Soul from those filthy Sins, with the Blood of thy most Pure and Undeiled † Lamb, which taketh away the sins of the world. And let thy Holy Spirit more and more subdue my Corruptions, that I may be renewed after thine own Image, to serve thee in newness of Life, and holiness of Conversation. And as of thy Mercy, thou hast brought me to the beginning of this blessed Day; so I do beseech thee, make it a Day of Reconciliation betwixt my sinful soul, and thy Divine Majesty. Give me Grace to make it a Day of Repentance unto thee, that thy Goodness may seal it to be a Day of Pardon unto me; and that I may remember that the keeping holy of this Day, is a Commandment which thy own Finger has Written.

* Here thou maist confess whatsoever sin of the last Week, clogs thy conscience. † John 1. 29.

That on this day, I might meditate on thy glorious Works of our *Creation* and *Redemption*, and learn how to *know* and to *keep* all the rest of thy holy Laws and Commandments. And when anon, I shall with the rest of the holy Assembly, appear before thy Presence in thy House, to offer unto thee our *Morning-Sacrifice of Praise and Prayer*; and to *hear what thy Spirit, by the Preaching of thy Word, shall speak unto thy servant*: Oh! let not my Sins stand as a *Cloud*, to stop my Prayers from *ascending* unto thee; or to keep back thy Grace from *descending* by thy Word, into my Heart. I know, O Lord, and tremble to think, that *three parts* of the good Seed falls upon bad Ground. O let not my Heart be like the *high-way*, which through hardness, and want of true understanding, receives not the seed, till the evil one cometh, and catcheth it away: Nor like to the *stony ground*, which heareth with joy for a time, but falleth away as soon as Persecution ariseth for the Gospel's sake: Nor like the *thorny ground*, which by the *cares of this World*, and the *deceitfulness of Riches*, choaketh the Word which it beareth, and makes it altogether unfruitful: But that like unto the good ground, I may hear thy Word, with an *honest and good heart*, understand it, and keep it, and bring forth fruit with *Patience*, in that measure that thy Wisdom shall think meet for thy Glory, and mine Everlasting Comfort. Open likewise, I beseech thee, O Lord, the *door of utterance*, unto thy faithful Servant, whom thou hast sent unto us *to open our Eyes*, that we may turn from *darkness to light*, and from the

a Matth. 13. 4, &c. Luke 8. 5, &c. *f* Col. 4. 3. *g* Act. 26. 18. Tenter

Power of Satan unto God; that we may receive forgiveness of sins, and inheritance among them which are sanctified by faith in Christ. And give me grace to submit my self unto his Ministry, as well when he terrifieth me with Judgments, as when he comforteth me with thy Mercies. And that I may have him in ^h singular love for his Works sake; because he ⁱ watcheth for my Soul, as he that must give an account for the same unto his Master. And give me grace to behave my self in the holy Congregation with comeliness and reverence, as in thy presence, and in the sight of thy ^k holy Angels. Keep me from drowsiness and sleeping, and from all wandring thoughts, and worldly imaginations: Sanctifie my Memory, that it may be apt to receive, and firm to remember those good and profitable Doctrines, which shall be taught unto us out of thy Word. And that through the assistance of thy Holy Spirit, I may put the same Lessons in practice, for my direction in Prosperity, for my consolation in Misery, for the amendment of my Life, and the glory of thy Name. And that this day, which godless and prophane Persons spend in their own Lusts and Pleasures, I (as one of thy obedient Servants) may make ^l my chief delight to consecrate to thy glory and honour, not doing mine own ways, nor seeking mine own Will, nor speaking a vain word: But that ceasing from the works of Sin, as well as from the works of mine ordinary Calling, I may through thy Blessing, feel in my heart the beginning of that eternal Sabbath, which in un-

^h 1 Thess. 5. 13. ⁱ Heb. 13. 17. & 1 Cor. 11. 10. Eph. 3. 10. 1 Pet. 1. 12. ^l Isa. 58. 13.

speakeable joy and glory I shall celebrate with *Saints* and *Angels*, to thy Praise and Worship, in thy Heavenly Kingdom for evermore. All which I humbly crave at thy hands in the Name and Mediation of my Lord Jesus, in that Form of Prayer which he hath taught me:

Our Father which art in Heaven, &c.

Having thus in *private* prepared thine own Soul, if thou hast the charge of a Family, call all thy *Houſhold* together, Read a Chapter, and Pray as in the Week-Days; but remember so to dispatch these *private Preparations* and Duties, as that thou and thy Family may be in the Church before the beginning of Prayers. Else your private Exercises are rather an *hinderance* than a *preparation*. And as thou (and thy *Houſhold*) do go in all reverence towards the Church, let every one Meditate thus with himself:

Things to be Meditated as thou goest to the Church.

1. **T**Hat thou art going to the ^a Court of the Lord and to speak with the Great God by Prayer; and to hear his Majesty speak unto thee by his Word; and to receive his Blessing on thy Soul, and thy *honest Labour*, in the Six Days last past.

2. Say with thy self by the way, ^b *As the Hart brayeth for the rivers of water, so panteth my soul after thee, O God. My soul thirsteth for God, even for the living God: When shall I come and appear before the presence of God? ^c For a day in thy Courts is better than a thousand other where. I had rather be a door-keeper in the House of my God, than to*

^a Psal. 100. 4. ^b Psal. 42. 1, 2. ^c Psal. 84. 10.

dwell in the Tabernacles of wickedness. ^d Therefore I will come into thy House in the multitude of thy mercies, and in thy fear will I worship toward thine holy Temple.

3. As thou enter'st into the Church, say, ^e How fearful is this place! this is none other but the house of God, this is the gate of Heaven. Surely the Lord is in this place: ^f God is in this people indeed. And prostrating with thy Face downward, being come to thy place, say, ^g O Lord, I have loved the habitation of thy House, and the place where thy Honour dwelleth: ^h One thing therefore have I desired of thee, that I will require, even that I may dwell in thy House all the days of my life, to behold thy beauty, and to visit thy Temple: ⁱ Therefore will I offer in thy Tabernacle sacrifices of joy, I will sing and praise the Lord. ^j Hearken unto my voice, O Lord, when I cry; have mercy also upon me, and hear me. ^k Doubtless, kindness and mercy shall follow me all the days of my life, and I shall remain a long season in the House of the Lord. And this is that Preparation, or looking to our Feet, whereto ^l Solomon advises us, before we enter into the House of God.

The second sort of Duties, which are to be performed at the time of the holy Assembly.

When Prayers begin, lay aside thine own Private Meditations; and let thine Heart join with the Minister, and the whole Church, as being one Body of Christ; and because that God is the ^m God of Order (he will have all things to be

^d Psal. 5. 7. ^e Gen. 28. 16, 17. ^f 1 Cor. 14. 25. ^g Psal. 26. 8. ^h Psal. 27. 4. ⁱ Verse 6. ^k Psal. 23. 6. ^l Ecc. 5. 1. ^m 1 Cor. 12. 12.

done in *the Church* with ^b one heart and accord: And the Exercises of *the Church* are ^c common and Publick. It is therefore an ignorant Pride, for a Man to think his own private Prayers more effectual than the publick Prayers of the whole Church. ^d Solomon therefore adviseth a Man not to be rash, to utter a thing in the Church before God. Pray therefore when the Church prayeth, sing when they sing, and in the Action of ^e kneeling, standing, sitting, and such indifferent Ceremonies (for the avoiding of scandal, the continuance of Charity, and in testimony of thine Obedience) ^f conform thy self to the manner of the Church wherein thou livest.

Whilst the Preacher is Expounding and Applying the Word of the Lord, look upon him; for it is a great help to stir up thine Attention, and to keep thee from wandring Thoughts: So ^g the Eyes of all that were in the Synagogue, are said, to be fastened on Christ whilst he Preached; and that ^h all the people hanged upon him when they heard him. Remember that thou art there as one of Christ's Disciples, to learn the knowledge of Salvation, by the remission of sins, through the tender mercy of God, Luke 1. 77.

Be not therefore in the School of Christ, like an idle Boy in a Grammar-School, that often heareth, but never learneth his Lesson; and still goeth to School, but profiteth nothing. Thou hatest it

^b Act. 2. 1, 46. ^c chap. 4. 32. ^d Eccles. 5. 1. ^e Ezek. 46. 10. Psal. 110. 3. ^f Cum Romam venio, jejuno Sabbato: cum hic sum, non jejuno. Sic & tu ad quam for Ecclesiam veneris, ejus morem serva si cuiquam non vis esse scandalo, nec quenquam tibi. Amb. conf. August. Epist. ad Januar. ^g Luke 4. 20. ^h Luke 19. 48.

in a Child. *Christ detesteth it in thee.* To the end therefore, that thou may'st the better profit by Hearing, mark;

1. *The Coherence and Explication of the Text.*
2. *The chief Summ or Scope of the Holy Ghost in that Text.*
3. *The Division or Parts of the Text.*
4. *The Doctrines; and in every Doctrine the Proofs, the Reasons and the Uses thereof.*

A method of all others, easiest for the People (being accustomed thereto) to help them to remember the Sermon; and therefore much wished to be put in Practice of all faithful Pastors, who desire to Edify their People in the Knowledge of God, and his true Religion.

If the Preacher's method be too curious or confused, then labour to remember.

1. *How many things he Taught, which thou knewest not before; and be thank ful.*
2. *What Sins he reprov'd, whereof thy Conscience tells thee that thou art guilty; and therefore must be amended.*
3. *What Vertues he exhorteth unto, which are not so perfect in thee, and therefore endeavour to practice them with more zeal and diligence.*

But in Hearing, apply every speech as spoken to thy self, rather by ¹ God than by Man; and labour not so much to hear the Words of the Preacher sounding in thine Ear, as to feel the operation of the Spirit working in thy Heart. Therefore it is said so often ^k *Let him that hath an ear, hear what the Spirit speaks to the Church.* And, ^{*} *Did not our hearts burn within us, whilst he opened*

ⁱ *Mat. 2. 8. Act 10. 33. Gal. 4. 14. 1 Theiss. 2. 13. & Rev. 2. 7.* ^{*} *Luke 24. 32.*

unto us the Scriptures? And thus to hear the Word, has ^l a Blessing promised thereto. It is the acceptable^m *sacrificing* of our selves unto God. It is the ⁿ surest note of *Christ's Saints*; the ^o truest mark of *Christ's Sheep*; the ^p apparentest sign of God's Elect; the very blood, as it were, which uniteth us to be the ^q spiritual Kindred, Brethren and Sisters of the Son of God. This is the best Art of Memory for a good Hearer.

When the Sermon is ended, 1. Beware thou depart not like the Nine *Lepers*, till that for thine *Instruction* to saving health, thou hast returned Thanks and Praise to God by an *After-prayer*, and singing of a Psalm. And when the Blessing is pronounced ^r stand up to receive thy part therein, and hear it, as if *Christ himself* (whose Minister he is) did pronounce the same unto thee; for in this Case it is true; ^s *He that heareth you, heareth me*: And the Sabbath-Day is blessed; because God has Appointed it to be the Day, ^t wherein by the Mouth of his Ministers he will bless his people, which hear his Word, and glorify his Name. For tho' the Sabbath-Day in it self be no more blessed than the other Six Days; yet (because the Lord has Appointed it to *holy Uses* above others) it does as far excel the other Days of the Week, as the consecrated Bread (which we receive at the Lord's Table) does the common Bread which we Eat at our own Table.

2. If it be a Communion-day, draw near to the Lord's-Table in the Wedding-Garment of a

^l Luke 11. 28. ^m Rom. 15. 16. ⁿ Deut. 33. 3. ^o John 10. 4. ^p John 8. 47. & 18, 37. ^q Luke 1. 21. Mark 3. 35. ^r Ezek. 46. 10. ^s Luke 10. 16. ^t Num. 6. 23, 27. ^u faithful

faithful and penitent Heart, to be partaker of so Holy a Banquet.

And when Baptism is to be Administred, stay and behold it with all reverent Attention, that thou may'st, First, shew thy reverence to God's Ordinance: Secondly, that thou may'st the better consider thine own ingrafting into the visible Body of Christ's Church; and how thou performest the Vows of thy new Covenant. Thirdly, that thou may'st repay thy Debts in Praying for the Infant which is to be Baptized (as other Christians did in the like Case for thee) that God would give him the inward effects of Baptism, by his Blood and Spirit. Fourthly, that thou may'st assist the Church in praising God for grafting another Member into his Mystical Body. Fifthly, That thou may'st prove whether the effects of Christ's Death kill Sin in thee. and whether thou be raised to newness of Life, by the virtue of his Resurrection; and so to be humbled for thy Wants, and to be thankful for his Graces. Sixthly, To shew thy self to be a Freeman of Christ's Corporation; having a Voice or consent in the Admission of others into that Holy Society.

3. If there be any Collection for the Poor freely without * grudging bestow thine Alms, as God has blessed thee with Ability.

And thus far of the Duties to be performed in the Holy Assembly.

Now of the Third sort of Duties after the Holy Assembly.

As thou returnest Home, or when thou art entred into thy House, Meditate a little

* 1 Cor. 16. 1. 2 Cor. 9. 5, 6, 7, &c.

while

while upon those things which thou hast heard. And as the *clean* Beasts which ^a *chew the Cud*, so must thou bring again to thy remembrance, that which thou hast heard in the Church. And then kneeling down, turn all to a Prayer, beseeching God to give such a Blessing to those things which thou hast heard, that they may be ^b *a direction* to thy Life, and a *consolation* unto thy Soul. For till the Word be made thus our own, and as it were, close *hidden* in our hearts; we are in danger lest ^c Satan steal it away, and we shall receive no profit thereby. And when thou goest to Dinner, in that reverend and thankful manner before prescribed, remember according to thy ability, to have one or more *poor Christians*, whose *hungry Bowels* may be refreshed with thy Meat: Imitating holy *Job* who protested, ^d *That he did never eat his morsels alone, without the good company of the poor and fatherless*: That is the Commandment of *Christ* our Master, *Luke* 14. 13. Or at leastwise, ^e send some part of thy Dinner to the Poor, who lie sick in the back Lane, without any Food. For this will bring a ^f Blessing upon all thy Works and Labours; and it will one Day more rejoice thy Soul, than it does now refresh his Body, when *Christ* shall say unto thee, *O blessed Child of God*, ^g *I was an hungred and thou gavest me meat*, &c. And forasmuch, as thou hast done it for my sake to the least of these my brethren, I take it in as good part, as if thou hadst done it to mine own self.

When Dinner is ended, and the Lord praised,

^a Lev. 11. 3. ^b Psal. 119. 11. ^c Mat 13. 19. ^d Job 31. 17, 18. ^e Hest. 9. 22. ^f Deut. 15. 10, &c. ^g Mat. 25. 35, &c.

call thy ^a Family together, ^b examine what they have learned in the Sermon; commend them that do well, yet discourage not them whose *Memories* or *Capacities* are weaker; but rather help them, for their Wills and Minds may be as good. Turn to the *Proofs* which the Preacher alledged, and ^c rub those good things over their *Memories* again. Then sing a ^d Psalm or more. If time permit thou mayst teach and examine them in some part of the ^e Catechism; conferring every Point with the *Proofs* of the Holy Scripture. This will both increase our knowledge, and sharpen our Memory: Seeing by Experience we find, That in every Trade they who are most exercised, are ever best expert. ^f But in any wise remember so to dispose all these private Exercises, as that thou mayst be with the first in the holy Congregation at the Evening-Exercise; where behave thy self in the like Devotion and Reverence, as was prescribed for the holy Exercise of the Morning.

After Evening-Prayer, and at thy Supper, behave thy self in the like religious and holy manner, as was formerly prescribed. And either before or after Supper if the season of the Year and Weather do serve,

1. Walk into the Fields ^h, and meditate upon the Works of God: for in every Creature thou

^a If thou be a Private Man, either perform these holy duties by thy self, or joyn with some Godly Family in the performance of the same. ^b Acts 17. 11. Heb. 5. 14. ^c Deut. 6. 7. ^d Mat. 26. 36. Jam. 5. 13. ^e Heb. 6. 1. ^f Heb. 5. 14. ^g Heb. 5. 14. ^h Psal. 92. 5. & 19. 7, &c. & 8. 1, 3, &c. Rom. 1. 19, 20. Praesentem narrat quolibet herba Deum.

mayst

may'st Read, as in an open Book, the Wisdom, Power, Providence and Goodness of Almighty God. And how that none is able to make ^a all these things in the variety of their forms, virtues, beauties, life, motions and qualities, but our most glorious God.

2. Consider how gracious he is, ^b that made these things to serve us.

3. Take occasion hereby to stir up both thy self, and others to Admire and Adore his Power, Wisdom and Goodness: And to think what ungrateful Wretches we are, if we will not (in all Obedience) serve and honour him.

4. If any ^c Neighbour be sick, or in any heaviness go to visit him. If any be fallen at variance, help to reconcile them.

To conclude, Three sorts of Works may Lawfully be done on the Sabbath-Day.

1. Works of Piety, which either directly concern the service of God, tho' they be perform'd by bodily labour: As under the Law, ^d the Priests did labour in killing and dressing of sacrifices, and burning them on the Altar. And Christians under the Gospel, when they Travel far to the Places of God's Worship; ^e it is but a Sabbath-Day's journey, like that of the ^f Shunamite, who travelled from Home, to hear the Prophet on the Sabbath-Day, because she had no Teaching near her own dwelling. And the Preacher, tho' he laboureth in the sweat of his brows, to the wearying of his Body, yet he does but a Sabbath-Day's Work. For the holy End sanctifies the Work, as the ^g Temple did the

^a Isa. 40. 26. ^b Psalm 8. ^c Mat. 25. 36. Jam. 5. 14 &c. ^d Mat. 12. 5. ^e Acts 1. 12. ^f 2 Kings 4. 22. ^g Mat. 23. 17, 19.

Gold, or the Altar the Gift thereon. Or else such Bodily Labour, whereby the People of God are Assembled to his Worship: As the sounding of * Trumpets under the Law, or the ringing of Bells under the Gospel.

2. Works of Charity, as to ^a save the Life of a Man, or ^b of a Beast; to ^c fodder, water, and dress Cattel; to make honest ^d provision of Meat and Drink, to ^e refresh our selves, and to relieve the Poor; to visit the sick, to make ^f Collections for the Poor, and such like.

3. Works of necessity, not feigned, but present and imminent, and such as could not be prevented before, nor can be deferred unto another Day. Astoresist the Invasion of Enemies, or the Robberies of Thieves, to quench the Rage of Fire; and for Physicians to stanch, or let Blood; or to Cure any other desperate Disease; and for Midwives to help Women in Labour: Mariners may do their Labour, Soldiers being assailed may Fight; and ^g Posts may Ride for the publick Good, and such like. On these, or the like Occasions, a Man may lawfully Work. Yea, and when they are called, they may upon any of these Occasions, go out of the Church, and from the holy Exercises of the Word and Sacraments: Provided always that they be humbled that such occasions fall out on that Day and time; and that they take no Money for their Pains on that Day, but only for their Stuff, as in the fear of God, and conscience of his Commandment.

* Num. 10. 2. 3. 1 King. 19. 8. ^a Mark 3. 4. ^b Mat. 12. 11. ^c Luke 13. 15. ^d Mat. 12. 1. ^e 1 Cor. 11. 22, 24. ^f 1 Cor. 16. 1. ^g Nuncius præcepit excipitur à Sabbatho. Jud. Comment. sup. Num. 15. 3.

When the time of Rest approaches, retire thy self to some private Place : And knowing, That in the State of *Corruption* no Man living can sanctify a Sabbath in that Spiritual manner that he should; but that he commits many breaches thereof, in his *Thoughts, Words and Deeds*; humbly crave Pardon for thy *Defects*, and reconcile thy self unto God, with this, or the like *Evening-Sacrifice*.

A Private Evening-Prayer for the Lord's Day.

O Holy, ^a Holy, Holy Lord God of Sabbath, suffer me, who am but ^b dust and ashes, to speak unto thy most Glorious Majesty. I know that thou art a ^c consuming fire; I acknowledge that I am but withered ^d stubble. My ^e Sins are in thy sight, and Satan ^f stands at my Right Hand to accuse me for them: I come not to excuse, but to ^g judge my self worthy of all those Judgments, which thy Justice might most justly inflict upon me a wretch ^d Creature, for my Sins and Transgressions. The Number of them is so great, the Nature of them is so grievous, that they make me seem ^b vile in mine own Eyes, how much more loathsome in thy sight? I confess, they make me so far from being ⁱ worthy to be call'd thy Son, that I am altogether unworthy to have the Name of thy meanest Servant. And if thou should'st but recompence me according to my desert, the Earth (as weary of such a sinful burden) should open her Mouth, and swallow me up, like one of ^k Dathan's Family, into the bottomless pit

^a Isa. 6. 1. 3. ^b Gen. 18. 27. ^c Heb. 12. 29. ^d Job 12. 18.
^e Psal. 51. 3. ^f Zach. 3. 1. 2. ^g 1 Cor. 2. 1. 31. ^h 2 Sam.
 6. 22. ⁱ Luke 15. 21. ^k Psal. 106. 17.

of Hell. For if thou didst not spare the ¹ *natural* branches, those *Angels* of glorious Excellency, but hurledst them down from the *Heavenly Habitations*, into the pains of *Hellish Darknes*, to be kept unto Damnation, when they Sinned but once against thy Majesty; and didst expel our first ^m *Parents* out of *Paradise*, when they did but transgress One of thy Laws: Alas, what Vengeance may I expect, who have not offended in one Sin only, ⁿ *heaping Daily Sin upon Sin*, without any true Repentance, ^o *drinking iniquity as it were water*, ever pouring in, but never pouring out any filthiness; and have transgressed not one, but *all* thy Holy Laws and Commandments! Yea, this present Day, which thou hast straightly Commanded me to keep Holy, to thy Praise and Worship, I have not so Religiously kept and observed, nor prepared my Soul in that holiness and chastity of Heart, as was fit to meet thy Blessed Majesty in the holy Assembly of the Saints. I have not attended to the Preaching of thy Word, nor to the Administration of thy Sacraments with that Humility, Reverence and Devotion that I should. For tho' I was present at those Holy Exercises in my Body, yet, Lord, I was overtaken with much drowsiness. And when I was awake, my Mind was so distracted and carry'd away with vain and worldly *Thoughts*, that my Soul seem'd to be absent, and out of the Church. I have not so duly (as I should) meditated with my self, nor conferred with my Family, upon those good Instructions which we have heard and received out of thy holy

^l 2 Pet. 2. 4. ^m Gen. 3. 23. ⁿ Rom. 2. 5. ^o Job 15. 16.

Word, by the Publick Ministry. For default whereof, *Satan* has stoln the most part of those Instructions out of my Heart, and I wretched Creature have forgotten them, as though they had never been heard. And my Family does not thrive in knowledge and sanctification under my Government, as they should. Though I know where many of my poor Brethren live in want and necessity, and some in pain, and comfortless; yet I have not remembred to relieve the one with my Alms, nor the others with Consolations; but I have feasted my self, and satisfied my own Lusts. I have spent the most part of the Day in *idle Talk, vain Sports and Exercises*: Yea, Lord I have, &c.
 ¶ And for all these my Sins my Conscience cries guilty, thy Law *Condemns* me, and I am in thy Hand to receive the *Sentence* and Curse that is due to the wilful breach of so Holy a Commandment. But what if I am by thy Law *Condemned*? Yet Lord thy Gospel assures me, that thy Mercy is above all thy Works; that thy Grace transcends thy Law; and thy Goodness delights there to *reign*, where Sins do most ^a abound. In the multitude therefore of thy Mercies, and for the Merits of *Jesus Christ* my Saviour, I beseech thee O Lord (who despisest not the sighing of a contrite Heart, nor desirest the Death of a penitent Sinner) to pardon and forgive me all those my Sins, and all the Errors of this Day, and of my whole Life; and free my Soul from that Curse and Judgment which is due unto me for them. Thou

^p Here confess whatsoever fault thou hast done that day by Omission or Commission, and then fetching from thy Heart a deep sigh, say. ^q Rom. 5. 20.

that

that didst justify the contrite ^t *Publican* for Four Words of Confession, and receivedst the *Prodigal Child* (when he had spent all the stock of thy Grace) into favour upon his Repentance: Pardon my Sins likewise, O Lord, and suffer me not to perish for my Transgressions. O spare me, and receive me into thy Favour again. Wilt thou (O Lord) reject me, who hast received all ^t *Publicans, Harlots, and Sinners*, that upon Repentance sued to thee for Grace? Shall I alone be excluded from thy Mercy? Far be it from me to think so: For thou art the same God of Mercy unto me, that thou wast unto them, and thy *compassions never fail*. Wherefore, O Lord, deal not with me after my Merits, but according to thy great Mercies. Execute not thy severe Justice against me a Sinner, but exercise thy long-sufferance in forbearing thine own Creature. I have nothing to present unto thee for a satisfaction, but only those *Bloody Wounds, bitter Death and Passion*, which thy Blessed Son, my only Saviour, has suffered for me. Him (*in whom only thou art well pleased*) I offer unto thee for all my Sins, wherewith thou art displeased. Him my Mediator, the Request of whose Blood; ^t *speaking better things than that of Abel*, thy Mercy can never gain-say. Illuminate my Understanding, and sanctifie my Heart with thy Holy Spirit, that it may bring to my remembrance all those good and profitable Lessons, which this Day, and at other times have been taught me out of thy Holy Word; that I may remember thy *Commandments* to

* Luke 18. 13. f Mat. 21. 31, 32. † Heb. 12. 24.

keep them, thy Judgments to avoid them, and thy sweet Promises to rely upon them in time of misery and distress. And now, O Lord, I resign my self to thy most Holy Will: O receive me into thy favour; and so draw me by thy Grace unto thy self, that I may as well be thine by Love and Imitation, as by Calling and Creation. And give me Grace so to keep Holy thy *Sabbaths* in this Life; as that (when this Life is ended) I may with all thy Saints and Angels, Celebrate an *Eternal Sabbath of joys* and Praise, to the Honour of thy most Glorious Name, in thy Heavenly Kingdom, for evermore, *Amen*.

And then calling thy Family together, shut up the Sabbath with the *Meditations* and *Prayers* before prescribed for thy Family. And the Lord will give thee that Night a *more sweet and quiet rest than ordinary*, and prosper thee the better in all the Labours of the Week following.

Thus far of the ordinary Practice of Piety, both in Private and Publick.

Now followeth the extraordinary Practice of Piety, whereby God is glorified in our Lives.

THE extraordinary Practice of Piety consists either in *Fasting* or *Feasting*.

1. *Of the Practice of Piety in Fasting.*

There are divers kinds of *Fasting*, * First, a *constrained Fast*, as when Men either have not Food to Eat, as in the ^a *Famine of Samaria*: or having Food, cannot Eat it for *heaviness* or *sickness*; as it befel them who were in the ^b *Ship* with *St. Paul*. This is rather *Famine* than *Fasting*.

* Jejunium. 1. Coactum. a 2 King. 6. 25. b Acts 27. 33. Secondly,

Secondly, ^c *A Natural Fast*, which we undertake *Physically* for the health of our Body.

Thirdly ^d *A Civil Fast*, which the Magistrate enjoins for the better maintenance of the *Commonwealth*, that by using Fish as well as Flesh, there may be greater plenty of both.

Fourthly, ^e *A Miraculous Fast*, as the Forty Days Fast of *Moses* and *Elias*, the *Types*; and of *Christ*, the *Substance*. This is rather to be *Admired* than *Imitated*.

Fifthly, ^f *A Daily Fast*, when a Man is careful to use the Creatures of God with such moderation, that he is not made *heavier*, but more ^g *cheerful*, to serve God, and to do the Duties of his Calling: This is especially to be observed of Ministers and ^h Judges.

Sixthly, ⁱ *A Religious Fast*, which a Man voluntarily undertakes, to make his Body and Soul the fitter to Pray more fervently unto God, upon some extraordinary Occasion. And of this Fast only we are to Treat. The *Religious Fast* is of Two sorts, either *Private* or *Publick*.

1. Of a Private Fast.

THat we may rightly perform a Private Fast, Four things are to be observed: First the *Author*: Secondly, the *Time* and *Occasion*: Thirdly, the *Manner*: Fourthly, the *Ends* of Private Fasting.

^c 2. *Physicum*. Nihil periculosius habitudine corporis extremè boni: detrahenda sunt ergo per jejunium redundantia, nè natura suo pondere fracta succumbar. Basil. hom. 1.
^d 3. *Politicum*. ^e 4. *Miraculosum*. ^f 5. *Quotidianum*.
^g 1 Tim. 3. 3. Tit. 2. 3. ^h Prov. 31. 4, 5. ⁱ 6 *Religiosum*. 2 Cor. 6. 4, 5.

1. Of the Author.

The first that Ordain'd Fasting, was God himself in ^a Paradise: And it was the first Law that God made, in commanding Adam to abstain from Eating the forbidden Fruit, God would not pronounce nor write his ^b Law without Fasting, and in his Law Commands all his People to Fast. So does our ^c Saviour Christ Teach all his Disciples under the New Testament likewise. By Religious Fasting a Man comes nearest the life of ^d Angels, and to do God's will on Earth, as it is done in Heaven.

Yea, Nature seems to Teach Man this Duty, in giving him a ^e little Mouth and a narrow Throat; for Nature is content with a little, Grace with less. Neither does Nature and Grace agree in any one Act better than in this Exercise of Religious Fasting; for it strengthens the Memory, and clears the Mind; illuminates the Understanding; and bridles the Affections; mortifies the Flesh; and preserves Chastity; prevents Sickness, and continues Health; it delivers from Evils, and procures all kind of Blessings.

By breaking this Fast the Serpent overthrew the first ^f Adam, so that he lost Paradise. But by keeping a Fast, the second Adam vanquish'd the Serpent, and restor'd us into Heaven. Fasting was She

^a Jejunium in Paradiso præsriptum est; reverere igitur jejunii canitiem. Basil hom. c. de jejun. ^b Lev. 23. ^c Mat. 6. 17. and 9. 15. ^d Qui jejunat, Angelorum ritu vivit, & dum paucissimis contentus est, similitudinem cum illis assequitur. Bas. hom. de jejuniiis. ^e Natura os parvum, & guttur arctum homini dedit. ^f Quamdiu jejunavit Adam, in Paradiso fuit; comedit, & ejectus est. Hieron.

who cover'd *Noah* safe in the *Ark*, whom *Intemperance* uncover'd, and left stark naked in the *Vineyard*. By *Fasting*, *Lot* quenched the flame of *Sodom*, whom *Drunkenness* scorch'd with the fire of *Incest*. Religious *Fasting* and *Talking* with God, made *Moses's* Face to shine before *Men*; when *Idoltrous Eating* and *Drinking* caus'd the *Israelites* to appear abominable in the sight of God. It rapid *Elias* in an *Angelical Coach* to *Heaven*; when *Voluptuous Ahab* was sent in a *Bloody Chariot* to *Hell*. It made *Herod* believe that *John Baptist* should Live after Death by a *Blessed Resurrection*, when after an *intemperate* Life, he could promise nothing to himself, but *Eternal Death* and *Destruction*. O Divine Ordinance of a Divine Author!

2. Of the Time.

The 8 Holy Scripture appoints *no Time* under the New Testament to Fast; but leaves it unto Christians own free choice, *Rom. 14. 3. 1 Cor. 7. 5.* to Fast as *Occasions* shall be offered unto them, *Mat. 9. 15.* As when a Man becomes an humble and earnest suitor unto God for the pardon of some gross Sin committed; or for the ^h prevention of some Sin, whereunto a Man feels himself by *Satan* sollicitated; or to obtain some special Blessing which he wants; or to avert some

8 Præceptum esse jejunium video, quibus autem non debet oporteat jejunare, & quibus oporteat, præcepto Domini vel apostolorum non invenio denitum. Aug. ad Cassal. Epist. 86. b Indifferenter jejunandum, ex arbitrio, non ex imperio novæ disciplinæ pro temporibus, & causis uniuscujusque. Tert. adver. Psychic. Montanus hæreticus primus erat qui jejuniorum leges præscripsit. Euf. Eccles. hist. lib. 5. cap. 18. ex Appollon.

Judgment which a Man fears, or is already fallen upon himself or others : Or, Lastly to *subdue his Flesh* unto his *Spirit*, that he may more cheerfully pour forth his Soul unto God by Prayer. Upon these Occasions a Man may Fast ^a a Day or ^b longer, as his Occasion requires, and the constitution of his Body, and other needful Affairs will permit.

3. Of the manner of a Private Fast.

The true manner of performing a private Fast, consists partly in *outward*, partly in *inward* Actions.

The *outward* Actions are, to abstain, for the time that we Fast: First, from all ^c *worldly business* and labour, making our Fasting Day, as it were a Sabbath-Day, Lev. 23. 28. for worldly Business will distract our Minds from holy Devotion. Secondly, from all manner of Food, yea, from ^d Bread and Water, so far as health will permit : 1. That so we may acknowledge our own indignity, as being unworthy both of Life, and all the means for the maintenance thereof. 2. That by afflicting the Body, the Soul, which follows the constitution thereof may be the more humbled. 3. That so we may take a Godly ^e revenge upon our selves, for abusing our liberty in the use of God's Creatures. 4. That by the hunger of our Bodies, through want of these *Earthly* things, our Souls may learn to hunger more eagerly after *Spiritual* and *Heavenly* Food. 5. To put us in

^a Lev. 23. 32. Josh. 7. 6. ^b Hest. 4. 15. ^c Lev. 23. 28, 36. Joel 1. 14. & 2. 15. ^d 2 Sam. 3. 35. Ezra. 10. 6. Dan. 10. 3. Esther 4. 16. Acts 9. 9. ^e 2 Cor. 7. 11. mind

mind, that as we abstain from *Food* which is *lawful*, so we should much more abstain from *sin* which is altogether *unlawful*.

Thirdly, from *good* and *costly* *Apparel*; that as the *abuse* of these puffs us up with pride, so the laying aside their *lawful use* may witness our *humility*. And to this end in Ancient times they used (especially in Publick Fasts) to put *on* *Sack-cloth*, or other *course Apparel*. The Equiry hereof still remaineth; especially in *Publick Fasts*, at what time to come into the Assembly with *starched Bands*, *crisped Hair*, *brave Apparel*, and decked with *flowers* or *perfumes*, argues a Soul that is neither humble before God, nor ever knew the true use of so holy an Exercise.

Fourthly, from the full *measure* of *ordinary sleep*. That thou may'st that way also *humble* thy Body; and that thy Soul may *Watch* and *Pray*, to be prepared for the coming of *Christ*. And if thou wilt break thy sleep early and late for *Worldly gain*, how much more shouldst thou do it for the *service of God*? And if *Ahab* (in imitation of the Godly) did in his *Fast* lie in *Sack-cloth*, to break his sleep by Night; what shall we think of those who on a *Fasting-Day* will yield themselves to sleep in the open *Church*?

Fifthly and Lastly, from all *outward Pleasures* of our Senses. So that as it was not the *Throat* only that *Sinned*, so must not the *Throat* only be *Punished*: And therefore we must endeavour

Quid prodest vacuare corpus ab ecclis, & animum re-
piere peccatis? Aug. de tem. Ser. 46. p Exod. 33. 5, 6.
9 Esth. 4. 1, 2. Jon. 3. 5, 6. Joel 1. 13. Mat. 11. 21.
10 2 Sam. 12. 16. Joel 1. 13. Esth. 4. 3. 11 1 King. 21.
12 Si sola gula peccavit sola jejuset, & sufficit: Si vero
peccaverunt & membra cetera, cur non jejuset & ipsa?
Bern. Serm. Quadrag. 3. to.

to make our Eyes (as at all times, so) especially on that Day, to Fast from *beholding Vanities*; our Ears from hearing *Mirth or Musick*; but such as may move to *Mourn*; our Nostrils from pleasant *Smells*; our Tongues from *Lying, Dissembling and Slandering*; yea, the use of the *Marriage-bed* must be omitted in a religious Reverence of the Divine Majesty; that so nothing may hinder our true Humiliation, but that all may be signs that we are *unfeignedly humbled*. Thus much of the *outward manner*.

The *inward manner of Fasting* consists in Two Things: 1. *Repentance*. 2. *Prayer*.

Repentance has Two Parts:

1. ^a *Penitence for Sins past.*
2. ^b *Amendment of Life in time to come.*

This *Penitency* consists in Three things: First, an *inward insight of Sin*, and *sense of Misery*. Secondly, a *bewailing of thy vile estate*. Thirdly, an *humble and particular Confession* of all thy known Sins.

1. *Of the inward insight of Sin, and sense of Misery.*

This *sense and insight* will be effected in thee: First, by considering thy Sins, especially thy gross Sins, according to the circumstances of the *Time* when, *Place* where, *manner* how, and *Persons* with whom it was committed. Secondly, the Majesty of God against whom it was done: And the rather, because thou didst such things against him since he became a *Father* unto thee, and bestow'd so many sweet *Blessings*, in boun-

^a Μεταμέλεια. ^b Μετάνια.

tiful manner upon thee. Thirdly, in considering the *Curses* which God has threatned for thy Sin: How grievously God has Plagued others for the same Fault, and how that *no means* in Heaven or Earth could deliver thee from being *Eternally Damned* for them, had not the *Son of God* so lovingly Died for thee. Lastly, That if God loves thee, he must chasten thee e'er it be long, with some grievous *Affliction*; unless thou dost prevent him by speedy and unfeigned Repentance. Let these, and the like Considerations, so prick thy Heart with sorrow, that melting for remorse within thee, it may be dissolved into a fountain of tears, trickling down thy mournful Cheeks. This Mourning is the beginning of true Fasting, and therefore oft-times^c put for Fasting, the first and principal Part for the whole Action.

2. Of the bewailing of thine own Estate.

^d Bewailing or lamentation, is the pouring out of the inward mourning of the Heart, by the outward means of the Voice, and tears of the Eyes. With such filial earnestness and importunity in Prayer, is our Heavenly Father well pleased. Nay, when it is the fruit of his Spirit, and the effect of our Faith, He cannot be displeased with it. For if He heard the moans which extremity wrung from ^e *Ismael* and *Hagar*; and hearkenerh to the cry of the ^f young Ravens, and roaring of ^g Lions, how much rather will he hear the mournful lamentations which his own Children make unto him in their Misery?

^c Mat. 9. 15. Can the children mourn? then shall they fast: And Mark and Luke for mourn, have fast. Examples, Psal. 6. & 22. & 38. & 79. & *Jeremy's* Lament. Joel 2. 12, 17. ^d Jer. 31. 18, 19, 20. ^e Gen. 21. 17. ^f Psal. 147. 9. ^g Psal. 104. 21.

3. Of the humble Confession of Sins.

In this Action thou must deal plainly with God and acknowledge ^a *all the Sins thou knowest*, not only in general, but also in particular. This has been the manner of all God's Children in their Fasts: First, because that without ^b *Confession* thou hast no promise of Mercy or Forgiveness of Sins. Secondly, That so thou may'st acknowledge God to be ^c *Just*, and thy self *unrighteous*. Thirdly, That by the numbring of thy Sins, thy Heart may be the more humbled and pulled down. Fourthly, That it may appear, that thou art truly penitent: For till God has given thee Grace to Repent, thou wilt be more ashamed to confess thy fault, than to commit thy sin. The plainer thou dealest in this respect with God, the more graciously will God deal with thee: For if thou dost ^d *acknowledge thy sins*, God is faithful and just to forgive thee thy sins: And the Blood of Jesus Christ his Son shall cleanse thee from all thy sins.

To help thee the better to perform these Three Parts of Penitence, thou may'st diligently Read such Chapters and Portions of the Holy Scriptures, as do chiefly concern thy particular Sins: That thou may'st see God's Curse and Judgments on others for the like Sins, and be the more humbled thy self.

Thus far of the first Part of Repentance, which is Penitence.

The other part which is Amendment of Life, consists; First, in devout Prayer: Secondly, in devout Actions.

This devout Prayer, which we make in time of

^a 1 Sam. 7. 6. Ezek. 9. 4. Dan. 9. Neh. 1. ^b Prov. 28. 13. Psal. 32. 5. ^c Psal. 51. 4. ^d John 1. 7. 9.

*Fasting, in either * Deprecation of evil, or craving needful good things.*

Deprecation of evil, is, when thou beseechest GOD for Christ the Mediator's sake, to pardon unto thee those Sins which thou hast Confessed, and to turn from thee those Judgments which are due unto thee for thy Sins. And as Benhadad, because he heard, That the King of Israel was merciful, prostrated himself unto him with a ^a rope about his Neck: So because thou knowest that the King of Heaven is merciful, cast down thy self in his Presence, in all true signs of Humiliation (especially, seeing he calleth upon thee to come unto him in thy ^b Troubles) and doubtless thou shalt find him most Merciful.

The craving of needful good things, is, First, a fervent and faithful begging of God, to seal by his Spirit in thy Heart, ^c the assurance of the forgiveness of all thy Sins. Secondly, to renew thy Heart by the Holy Ghost, so that Sin may Daily decay, and Righteousness more and more increase in thee. Lastly, in desiring a supply of ^d Faith, Patience, Chastity, and all other Graces which thou wantest: And an increase of those which God of his Mercy has bestowed upon thee already.

Thus far of Prayer in Fasting.

The devout Actions in Fasting, are Two, First, Avoiding evil: Secondly, Doing good.

I. Of avoiding Evil.

This abstinence from Evil, is that which is chiefly signified by thy abstinence from Food, &c.

** Δίνω, προσβύζω. a 1 King. 20. 31. b Psal. 50. 15. c Phil. 1. 6. d 1 Tim. 1. 5.*

and is the chief end of Fasting, as the ^a Ninevites very well knew. *A Day of Fast, and not fasting from Sin, the Lord abhorreth.* It is not the vacuity of the Stomack, but the ^b purity of the Heart that God respects. If therefore thou wouldst have God to turn from thee the ^c evil of Affliction; thou must first turn away from thy self the evil of Transgression. And without this Fasting from Evil, thy Fast savours more noysome to God than thy Breath does to Man: This made God so often to reject the Fast of the ^d Jews. And as thou must endeavour to avoid all Sin; so especially that Sin wherewith thou hast provoked God, either to shake his Rod at thee, or already to lay his chastening Hand upon thee. And do this with a resolution, by the assistance of God's Grace, never to commit those Sins again. For what shall it profit a Man by Abstinence to humble his Body, if his Mind swell with Pride? Or to forbear Wine and strong Drink, and to be Drunk with Wrath and Malice? Or to let no Flesh go into the Belly, when Lyes, Slanders and Ribauldry (which are worse than any Meat) come out of the Mouth? To abstain from ^e Meat, and to do Mischief, is the Devil's Fast, who does evil. and is ever hungry.

^a John 3.8, 10. ^b Pulchrum est corporis jejunium, cum sit animus à vitis jejunus. Hier. ad Celant. Epi. 14. ^c Je-juna à malis actibus, abstine à malis sermonibus, contine à cogitationibus pessimis Cyril. in Lev. Cap. 10. ^d Isa. 58 2, &c. Zach. 7. 5. Non possum ferre iniquitatem & interdicti-onem. Isa. 1. 13. ^e Quid prodest tenuari corpus abstinentiis, si animus intumescit superbia? Vinum non bibere, & irā inebriari? Carnibus non vesci, & de ore omni esca fordidius egredi maledictum aut mendacium? Maximus Epist. f Qui cibis abstinent, & mala agunt demones imitantur quibus culpa adest, & cibus deest. Ihd.

2. Of doing Good Works.

The ^a good Works which as a Christian thou must do every Day, but especially on thy Fasting-day, are either the Works of Piety to God, or the Works of Charity towards thy Brethren.

1. The Works of Piety to God, are the practice of all the former Duties, in the sincerity of a good Conscience, and in the sight of God.

2. The Works of Charity towards our Brethren are, ^b forgiving Wrongs, remitting Debts to the Poor that are not well able to Pay; but especially in giving Alms to the Poor, that want relief and sustenance. Else we shall ^c under pretence of godliness, practise miserableness: Like those, who will pinch their own Bellies, to defraud their labouring Servants of their due allowance. As therefore Christ join'd Fasting, Prayer, and Alms together, in Precept, so must thou join them together, like ^d Cornelius, in Practice. And therefore be sure to give at the least so much to the ^e Poor, on thy Fasting-day, as thou wouldst have spent in thine own Dyet, if thou hadst not Fasted that Day: And remember that he that ^f soweth plenteously, shall reap plenteously; and that this is a special sowing Day. Let thy Fasting so ^g Afflict thee, that it may Refresh a poor Christian; and

^a Vis orationem tuam volare ad cælum? Fac illi duas alas, Jejunium & Eleemosynam. Aug. ^b Isa. 58. 6, &c. Zach. 7. 9, 10. ^c Qui jejuna ut parcat, non ad Dei gloriam jejuna, sed substantiæ suæ parcat. Chrysost. in Mat. 5. ^d Act. 10. 30. ^e Non Deo sed sibi jejuna, qui quæ ad tempus subtrahit, non in opibus subtrahit, sed ventri postmodum offerenda custodit. Greg. M. Past. c. 44. ^f 2 Cor. 9. 6, ^g Jejunium tuum te castigat, sed alterum lætificat. Aug. Ser. de temp 64.

rejoyce that thou hast *dined and supped in another*; or rather, that thou hast *a feasted hungry Christ in his poor Members.*

In giving *Alms*, observe Two things: First, the *Rules*: Secondly, the *Rewards*.

1. *Rules in giving of Alms, and doing good Works.*

1. They must be done in *Obedience to God's Commandments*: Not because we think it to be good, but because God *requireth* us to do such and such a good Deed: For such *b Obedience* of the worker God prefers before all *Sacrifices* and the greatest *Works*.

2. They must proceed from *c Faith* else they cannot please God: Nay, without *Faith* the most specious *Works* are but *d shining Sins*, and *Pharisees Alms*.

3. Thou must not think by thy good *Works* and *Alms*, to *merit Heaven*: For in vain had the *Son of God* shed his *Blood*, if *Heaven* could have been *purchased* either for *Money* or *Meat*. Thou must therefore seek *Heaven's Possession* by the *purchase of Christ's Blood*, not by the *merits* of thine *own works*. For *e eternal Life is the gift of God through Jesus Christ*. Yet every true Christian that believes to be saved, and hopes to come to *Heaven*, must do good *Works* (as the *Apostle* says) for *necessary uses*, which are *Four*:

a Accipiat esuriens Christus quod jejunans minus accipit Christianus, Aug. de tem. Ser. 157. Beatus qui jejunat ut alat pauperem: imitatur enim Christum, qui animam suam posuit pro fratribus suis, Cyril. in Lev. lib. 10. b 1 Sam. 15. 22. c Heb. 11. 6. Rom. 14. 23. d Splendida peccata, Aug. e Rom. 6. ult.

First, That ^f God may be glorified : Secondly, That thou may'st shew thy self ^g thankful for thy Redemption : Thirdly, That thou may'st ^h make sure thine Election unto thy self. Fourthly, That thou may'st ⁱ win others, by thy holy Devotion, to think the better of thy Christian Profession. And for these Uses we are said to be ^k God's workmanship, created in Christ Jesus unto good works, and that hath ordained us to walk in them.

4. Thou must not give thine Alms to impudent Vagabonds, who live in wilful Idleness and Filthiness, but to the Religious and Honest Poor, who are either sick, or so Old that they cannot Work; or such who Work, but their work cannot competently maintain them : Seek out those in the Back-lanes, and relieve them. But if thou meetest one that askes an Alms for Jesus sake, and knowest him not to be unworthy, deny him not; for it is better to give unto Ten Counterfeits, than to suffer Christ to go, in one poor Saint unrelieved. Look not on the Person, but give thy Alms as unto Christ in the Party.

1. Of the Rewards of Alms-Deeds and Good Works.

1. Alms are a special means to move God in Mercy to turn away his ^l Temporal Judgments from us; when we by a true Faith, (that shews it self by such fruits) do return unto him.

^f 1 Cor. 10. 31. ² Cor. 8. 19. Phil. 1. 11. ^g Luke 1. 74, 75. ^h 2 Pet. 1. 10. ⁱ Mat. 5. 16. Isa. 61. 9. ^k Ephes. 2. 10. ^l Dan. 4. 72.

2. Merciful *Almsgivers*, ^a shall be the *Children of the Highest*, and be like God their *Father*, who is the ^b *Father of Mercies*. They shall be his ^c *Stewards* to dispose of his *Goods*; his *Hands*, to distribute his *Alms*: And if it be so great an honour to be the *King's Almoner*, how much greater is it to be the *God of Heavens Alms-giver*?

3. When all this *World* shall forsake us, then only good *Works* and good *Angels* shall accompany us, the one to ^d receive their *Reward*, the other to deliver their ^e *Charge*.

4. Liberality in *Alms-deeds* is our ^f *surest foundation*, that we shall obtain in *Eternal Life*, a liberal *Reward*, through the *Mercy* and *Merits* of *Christ*.

Lastly, By *Alms-deeds* we feed and relieve *Christ* in his *Members*; and ^g *Christ* at the last *Day* will acknowledge our *Love*, and reward us in his *Mercy*. And then it shall appear, that what we gave to the *Poor*, was not *lost*, but ^h *lent unto the Lord*. What greater *Motives* can a *Christian* wish, to excite him to be a liberal *Alms-giver*? Thus far of the *Manner of Fasting*. * Now follow the *Ends*.

3. Of the Ends of Fasting.

The true *Ends of Fasting* are not to merit *God's Favour*, or *Eternal Life* (for that we have only of the gift of *God* through *Christ*) not to place *Religion* in bodily *Abstinence* (for *Fasting* in it self is not the *Worship of God*, but an help to further us the better to *Worship God*:) But the true *Ends of Fasting* are Three :

^a Luke 6. 35. 36. ^b 2 Cor. 1. 3. ^c Luke 16. 1. ^d Rev. 14. 13. ^e Luke 16. 22. ^f Psal. 91. 11. Heb. 1. 14. ^g 1 Tim. 6. 19. ^h Mat. 25. ⁱ Prov. 19. 17.

First to *subdue* our ^h Flesh to the Spirit: But not so to ⁱ weaken our Bodies, as that we are made unfit to do the necessary Duties of our Calling. A good Man (says Solomon) *is merciful to his beast*, Prov. 12. 10. much more to his own Body.

Secondly, That we may more devoutly Contemplate God's Holy Will, and fervently ^k pour forth our Souls unto him by Prayer: For as there are some kind of Devils, so there are also some kind of Sins, which cannot be subdued but by Fasting, joined unto Prayer. Mat. 17. 22.

Thirdly, That by our ^l serious Humiliation, and judging of our selves, we may escape the Judgment of the Lord; not for the Merit of our Fasting (which is none) but for the Mercy of God, who has promised to remove his Judgments from us, when we by Fasting do unfeignedly humble our selves before him. And indeed, no Child of God ever Conscionably us'd this holy Exercise, but in the end he obtain'd his Request at the Hand of God: Both in receiving Graces which he wanted, as appears in the Examples of ^m Hannah, ⁿ Jehosaphat, ^o Nehemiah, ^p Daniel, ^q Esdras, ^r Esther; as also in turning away Judgments threatned or falln upon him; as may be seen in the Examples of the ^s Israelites, the ^t Ninevites, ^u Rehoboam, ^w Ahab, ^x Hezekiah, ^y Manasses. He who gave his Dear Son from Heaven to the Death, to ransom us when we were his Enemies, thinks nothing too dear on Earth

^h Efd. 8. 2. ⁱ 1 Tim. 5. 23. Jejunium orationem roborat, oratio sanctificat Jejunium. Bern. Scr. de Jejun. ^k Joel 2. 17. Luke 2. 37. 1 Cor. 7. 5. ^l Joel 2. 18, 19. 1 Cor. 12. ^m 1 Sam. 1. 7. ⁿ 2 2 Chr. 20. ^o Neh. 1. ^p Dan. 9. ^q Efd. 8 23. ^r Esth. 9. ^s 1 Sam. 7. 6. ^t Jonah 2. ^u 2 Chr. 12. 5, &c. ^w 1 King. 21. ^x 2 Chr. 32. ^y 2 Chr. 33. 18, 19.

to bestow upon us, when we humble our selves, being made his reconciled *Friends* and *Children*.
Thus far of the *Private Fast*.

2. Of the *Publick Fast*.

A *Publick Fast*, is, when by the ^a Authority of the *Magistrate*, either the whole Church within his Dominion, or some special Congregation (whom it concerns) do Assemble themselves together, to perform the fore-mentioned Duties of Humiliation; either for the removing of some publick ^b Calamity threatned, or already inflicted upon them; as the *Sword*, *Invasion*, *Famine*, *Pestilence*, or other fearful Sickness: Or else for the obtaining of some publick Blessing, for the good of the ^c Church, as to crave the assistance of his Holy Spirit, in the Election and Ordination of fit and able *Pastors*, &c. Or, for the tryal of Truth, and execution of Justice, in Matters of difficulty and great Importance, &c.

When any Evil is to be removed, the ^d *Pastors* are to lay open unto the People, by the evidence of God's Word the Sins which were the special Causes of that Calamity; call upon them to Repent, and publish unto them the Mercies of God in Christ upon their Repentance. The People must hear the Voice of God's Messengers with hearty sorrow for their Sins; earnestly beg pardon in Christ, and promise unfeigned Amendment of their Life. When any Blessing is to be obtained, the *Pastors* must lay open to the People the necessity of that

^a Jon. 3. 7. 2 Chr. 20. 3. Ezra 8. 21. ^b 1 Sam. 7. 5. 6. Joel 2. 15. 2 Chron. 20. Jonah 3. 5. Esther 4. 16. ^c Exod. 19. *Eldras* 8: Act, 1, 13, 14. ^d Joel 1, 14 *Nehem.* 8. Blessing.

Blessing, and the Goodness of God who giveth such Graces for the good of Men. The People must devoutly pray unto God for bestowing of that Grace, and that he would bless his own means to his own Glory, and the good of his Church. And when the holy Exercise is done, let every Christian have a special care, according to his ability, to ^e remember the Poor. And whosoever (when just occasion is offered) useth not this holy Exercise of Fasting, he may justly suspect, that his Heart never yet felt the power of true Christianity.

So much of Fasting, Now followeth the Exercise of holy Feasting.

Of the Practice of Piety in holy Feasting.

HO L Y Feasting is a solemn Thanksgiving (appointed by Authority) to be rendred unto God on some special Day, for some ^e extraordinary Blessings or Deliverances received. Such among the Jews was the Feast of the Passover, to remember to Praise God for their Deliverance out of Egypt's Bondage; or the Feast of Purim, to give thanks for their Deliverance from ^s Haman's Conspiracy. Such amongst us are the fifth of August, to Praise God for delivering our Gracious King from the bloody Conspiracy of the Traiterous Gowries. And the fifth of November to Praise God for the Deliverance of the King and the whole State, from the Popish Gun-powder Treason. Such Feasts are to be Celebrated by a publick rehearsal of those special Benefits, by spiritual Psalms and Dances, by mutual Feasting, and sending Presents every Man to his Neighbour, and by giving Gifts to the Poor.

^e Isa. 58. 7. 10. 2 Cor. 9. 7. Gal. 2. 10. ^f Exod. 12. 15.
^g Esth. 9. 19, 21.

But forasmuch as the Benefit of our Redemption was the greatest that *Man* needed from *God*, or that *God* ever bestowed upon *Man*; and that the *Lord's Supper* is left by our Redeemer, as the chiefest Memorial of our Redemption: Every Christian should account this *Holy Supper*, his chiefest and joyfullest Feast in this World. And seeing that as it ministreth to worthy partakers, the greatest Assurance which they have of their Salvation; so it pulleth down Temporal Judgments on the Bodies, and (without Repentance) Eternal Damnation on the Souls of them who receive it unworthily: Let us see how a Christian may best fit himself to be a due partaker of so Holy a Feast; and to be a worthy Guest at so Sacred a Supper.

Meditations concerning the due manner of Practising Piety, in receiving the Holy Supper of the Lord.

THough no Man living is of himself worthy to be a Guest at so Holy a Banquet; yet it pleaseth God of his Grace to accept him for a * worthy Receiver, who endeavours to receive that Holy Mystery with that competent measure of Reverence that he has prescribed in his Word.

He that would receive this Holy Sacrament with due Reverence, must Conscionably perform Three sorts of Duties. First, *Those which are to be done before he receiveth.* Secondly, *Those that are to be done in the Receiving.* Thirdly, *Those that are to be done after that he has Received the Sacrament.* The First is called Preparation, the Second Meditation, the third Action or Practice.

* 2 Theff. 1. 11. Col. 1. 12. Luke 23. 35. Apoc. 3. 4.

Of Preparation.

That a Christian ought necessarily to *prepare* himself before he presume to be a partaker of the holy Communion, may evidently appear by five Reasons.

First, Because it is God's Commandment. For if he commanded under the pain of death, that none uncircumcised should eat the Paschal Lamb; nor any circumcised ^b under *four Days Preparation*: How much greater Preparation doth he require of him that comes to receive the Sacrament of his Body and Blood, which as it *succeedeth*, so doth it *exceed*, by many degrees, the Sacrament of the *Pasover*,

Secondly, Because the *Example of Christ* teacheth us so much; for he *washed* his Disciples Feet before he admitted them to eat of this Supper, signifying how thou should'st lay aside all *unpurity of Heart*, and *uncleanness of Life*, and be furnished with *Humility* and *Charity*, before thou presumest to taste of this holy Supper.

Thirdly, Because it is the Counsel of the Holy Ghost; ^d *Let every Man examine himself, and so let him eat, &c.* And if a Man when he is to eat with an *earthly Prince*, must consider diligently *what is before him*, and ^e *put a knife to his throat*, rather than commit any rudeness; how much more oughtest thou to prepare thy Soul, that thou may'st behave thy self with all Fear and Reverence, when thou art to feast at the holy Table of the *Prince of Princes*!

Fourthly, Because it hath been ever the Practice of all G O D's Saints to use holy Pre-

^b Exod. 12. 48. ^c John 13. 5. ^d 1 Cor. 11. 28.

^e Prov. 23. 1, 2.

paration before they would meddle with Divine Mysteries. *David* would not go near to *God's Altar*, till he had first ^f *washed his hands in Innocency*; much less shouldst thou without due preparation, approach to the *Lord's Table*. ^g *Abimelech* would not give, nor *David* and his Men would not eat the *Shew-bread*, but on condition that their *Vessels were Holy*: How much less shouldst thou presume to eat the *Lord's Bread*, or rather the *Bread which is the Lord*, unless the Vessel of thy Heart be first cleansed by repentance? And if the Lord requir'd ^h *Joshua* (as he had done *Moses* before) to put off his shoes, in reverence of his Holiness, who was present in that place, where he appear'd with his Sword in his Hand for the Destruction of his Enemies: How much rather shouldst thou put off all the affections of thy earthly Conversation, when thou comest near that place, where *CHRIST* appeareth to the Eye of thy Faith, with wounds in his hands and side, for the Redemption of his Friends? And for this cause it is said, ⁱ *That the Lamb's wife hath made her self ready for the marriage*. Prepare therefore thy self, if thou wilt in this life be betrothed unto *Christ* by *Sacramental Grace*, or in Heaven Married unto him by *Eternal Glory*.

Fifthly, Because that God hath ever smitten with fearful Judgments, those who have presumed to use his Holy Ordinances without due fear and preparation. God set a ^k *flaming Sword* in a *Cherubim's hand* to smite our First Parents, being defiled with Sin, if they should attempt to

^f Psal. 26. 6. ^g 1 Sam. 21. 4, 5. ^h Exod. 3. 5. Josh. 5. 15. ⁱ Rev. 19. 7. ^k Gen. 3. 24.

go into *Paradise*, to eat the *Sacrament of the Tree of Life*. Fear thou therefore to be smitten with the *Sword of God's Vengeance*, if thou presumest to go to the Church with an impenitent Heart, to eat the *Sacrament of the Lord of Life*. God smote fifty thousand of the ¹ *Bethshemites* for looking irreverently into his Ark, and kill'd ^m *Uzza* with sudden death, for but rashly touching of the Ark, and smote ⁿ *Uzziah* with a *Leprosie* for meddling with the Priest's Office, which pertain'd not unto him. The fear of such a stroke made *Hezekiah* so earnestly to pray unto God, that he would not smite the People that wanted time to prepare themselves as they should, to eat the *Passover*; and it is said, that the Lord heard *Hezekiah*, and healed the People: Intimating that had it not been for *Hezekiah's* Prayer the Lord had smitten the People for their want of due preparation. And the Man who came to the *Marriage-Feast* without his *Wedding-garment*, or examining of himself, was examined of another; and thereupon bound hand and foot, and cast into utter darkness, *Mat. 22. 12*. And *St. Paul* tells the *Corinthians*, ^o that for want of this preparation in examining and judging themselves, before they did eat the *Lord's-Supper*, God had sent that fearful Sickness among them, whereof ^p some were then sick, others weak, and many fallen asleep; that is, taken away by temporal death. Inasmuch that the *Apostle* saith, that every unworthy receiver ^r eats his own judgment; temporal, if he repents;

l 1 Sam. 6. 10. m 1 Chr. 13. 9, See. n 2 Chr. 26. 19.

o 1 Cor. 11. 28. p Verse 30. q Verse 29.

eternal, if he repents not; and that in so heinous a measure, as if he were ^a *guilty of the very Body and Blood of the Lord*, whereof this Sacrament is a holy sign and seal. And Princes punish the Indignity offered to their *Great Seal* in as deep a measure as that which is done to their own *Persons* whom it representeth. And how heinous the guiltiness of *Christ's Blood* is, may appear by the misery of the *Jews*, ever since they wish'd ^b *his Blood to be on them and their children*. But then thou wilt say, It were safer to abstain from coming *at all* to the holy Communion. Not so, for God hath threatned to punish the ^c *wilful neglect* of his Sacrament with *eternal damnation* both of Body and Soul. And it is the *Commandment of Christ*; *Take, eat, do this in remembrance of me*: And he will have his Commandment, under the penalty of his Curse, obeyed. And seeing that this Sacrament was the *greatest Token of Christ's Love*, ^d which he left at his *end* to his friends whom he lov'd to the *end*; therefore the *neglect* and *contempt* of this Sacrament must argue the *contempt* and *neglect* of his ^e *Love and Blood-shedding*; than which no Sin, in God's account, can seem more *heinous*. Nothing hinders why thou may'st not come freely to the Lord's Table, but because thou hadst rather *went* the love of God, than leave thy filthy Sins. Oh come, but come a Guest prepared for the Lord's Table; seeing they are ^f *blessed, who are called to the Lamb's Supper*. O come, but come prepared;

^a Verse 17. ^b Mat. 27. 25. ^c Numb. 9. 13. Heb. 2. 9. Mat. 26. 26. 1 Cor. 11. 24. ^d Joh. 13. 1. ^e Heb. 10. 29. ^f Rev. 19. 9.

because

because the efficacy of this Sacrament is received according to the proportion of the Faith of the Receiver.

This preparation consists in the serious consideration of three things: First, Of the *Worthiness of the Sacrament*, which is termed, to discern the *Lord's Body*. Secondly, Of thine own *Unworthiness*, which is, to judge thy self. Thirdly, Of the *Means* whereby thou mayst become a worthy Receiver, called *Communication of the Lord's Body*.

1. Of the *Worthiness of the Sacrament*.

THE *Worthiness* of this Sacrament is considered three ways: First, by the *Majesty* of the *Author* ordaining. Secondly, by the *Preciousness* of the *Parts* whereof it consisteth. Thirdly, by the *Excellency* of the *Ends* for which it was ordained:

1. Of the *Author of the Sacrament*.

The *Author* was not any *Saint* or *Angel*, but our *Lord Jesus* the eternal Son of God. For it pertaineth to *Christ* only, under the *New Testament*, to institute a Sacrament; because he only can promise and perform the *grace* that it signifieth. And we are charged to ^hhear no voice but his in his *Church*. How sacred should we esteem the *Ordinance* that proceedeth from so Divine an *Author*.

2. Of the *Parts of the Sacrament*.

The *Parts* of this blessed Sacrament are three. First, the *earthly signs* signifying. Secondly, the

g Efficacia Eucharistiæ non equaliter se habet quoad omnes fideles sed pro ratione fidei communicantium. Origen
h Mat. 17. 5.

Divine Word sanctifying, Thirdly, The Heavenly Graces signified.

First, The *Earthly signs* are ^a *Bread and Wine*, in number *two* but *one* in use.

Secondly, The *Divine Word*, is the *Word of Christ's Institution*; pronounced with *Prayers and Blessings* by a ^b *Lawful Minister*. The *Bread and Wine* without the *Word* are nothing, but as they were before; but when the *Word* cometh to those *Elements*, then they are made a *Sacrament*; and God is present with his own Ordinance, and ready to perform whatsoever he doth promise. The *Divine Words of Blessing* do not change or annihilate the ^c *Substance* of the *Bread and Wine*; (for if their substance did not remain, it could be no *Sacrament*) but it changeth them in *use* and in *name*: For, that which was before but *common Bread and Wine* to nourish *Mens Bodies*; is after the *blessing* destined to an holy use, for the *feeding* of the *Souls* of *Christians*. And where before they were called but *Bread and Wine*; they are now called by the name of those *holy things*; which they signify, *The Body and Blood of Christ*; the better to draw our *minds* from those *outward Elements* to the *Heavenly Graces*, which by the *sight* of our *Bodies* they represent to the *spiritual eyes* of our *Faith*. Nei-

^a 1 Cor. 11.23, &c. Prov. 9. 5. ^b Heb. 5.4. Num. 16.40. 1 Cor. 10. 16. Eucharistiæ Sacramentum non de aliorum manu quam præsentium sumimus. Tert. 1. de Coron. c. 3. ^c Qui est à terrâ panis percipiens vocationem Domini, non jam communis panis est, sed Eucharistia ex duabus rebus constans terrenâ & cœlesti. Iren. lib. 4. cap. 34. Per Sacramentum corporis & sanguinis Domini, divinæ efficiamur confortes naturæ, & tamen esse non desinit substantia vel natura panis & vini. Gelasius contra Eutyc.

ther did Christ direct these words, ^d *This is my Body, This my Blood*, to the Bread and Wine; but to his Disciples, as appears by the words going before, *Take ye, eat ye*. Neither is the Bread his Body, but in the same sense that the Cup is the *New Testament*, viz. by a Sacramental Metonymie. And *Mark* notes plainly, That the words *This is my Blood*, &c. were not pronounced by our Saviour, till after that all his Disciples had drunk of the Cup, *Mark* 14. 23, 24. And afterwards, in respect of the natural substance thereof, he calls that the *Fruit of the Vine*, which in respect of the spiritual signification thereof, he had before termed *his Blood*, ver. 25. after the manner of terming all Sacraments. And Christ bids us not to make him, but to do this in remembrance of him; and he bids us eat not simply his Body, but his Body as it was then broken, and his Blood shed. Which *St. Paul* expounds to be but the Communion of Christ's Body and the ^e Communion of his Blood; that is, an effectual Pledge that we are Partakers of Christ, and of all the Merits of his Body and Blood. And by the frequent use of this Communion, *Paul* will have us to ^f make a shew of the Lord's death till he come ^g from Heaven, and till we, ^h as Eagles shall be caught up into the Air, too meet him who is the blessed Carcass and Life of our Souls.

Thirdly, The spiritual Graces are likewise two; the Body of Christ, as it was with the

^d Christus visibilia symbola, corporis & sanguinis appellatione honoravit, non naturam mutans, sed gratiam naturæ adjiciens. Theodoret. Dial. 1. e 1 Cor. 10. 16. f 1 Cor. 11. 26. g Acts 3. 21. Acts 1. 11. h Mat. 24. 27, 28.

feeling of God's Anger due to us, crucified; and his Blood, as it was (in the like sort) shed for the Remission of our Sins: They are also in number two, but in use one, viz. *wh le Christ*, with all his benefits offered to all, and given indeed to the Faithful. These are the Three integral Parts of this blessed Sacrament, the Sign, the Word, and the Grace. The Sign without the Word, or the Word without the Sign, can do nothing, and both conjoined are unprofitable without the Grace signified; but all Three concurring, make an effectual Sacrament to a worthy Receiver. Some receive the outward Sign without the spiritual Grace, as Judas, who (as *Augustine* saith) receiv'd * the Bread of the Lord, but not the Bread which was the Lord. Some receive the spiritual Grace without the outward Sign, as the Saint-Thief on the Cross; and innumerable of the Faithful, who dying desire it, but cannot receive it through some external Impediments; but the worthy Receivers, to their Comfort, receive both in the Lord's Supper.

Christ chose Bread and Wine (rather than any other Elements) to be the outward Signs in this blessed Sacrament: First, Because they are easiest for all sorts to attain unto. Secondly, To teach us, that as Man's temporal Life is chiefly nourished by † Bread, and cherished by Wine; so are our Souls by his Body and Blood sustained and quickned unto eternal Life. Christ appointed

* Panem Domini, non panem Dominum. Aug. † David calls Bread the Strength of Man's Heart, *Psal.* 104. 15. *Ezay*, the Stay of Bread, *cap.* 3. 1. *Ezekiel*, the Staff of Bread, *cap.* 4. 16. *Homer*. Νύκτα δὲ ἀνδρῶν.

Wine with the Bread to be the outward Signs in this Sacrament, to reach us: First, that as *the perfect Nourishment* of Man's Body consists both of *Meat and Drink*; so Christ is to our Souls not in *part*, but in *Perfection*, both *Salvation and Nourishment*. Secondly, that by seeing the Sacramental Wine *apart* from the Bread, we should remember how all his *precious Blood* was *spilt* out of his *blessed Body* for the *remission* of our sins. The outward Signs the Pastor gives in the Church, and thou dost eat with the *Mouth* of thy Body; the *spiritual* Grace Christ reacheth from Heaven, and thou must eat it with the *mouth* of thy Faith.

3. *Of the Ends for which this Holy Sacrament was ordained.*

The excellent and admirable *Ends* or *Fruits* for which this blessed Sacrament was ordained, are *Seven*.

Of the first End of the Lord's Supper.

1. To keep Christians in a continual ^a remembrance of that *propitiatory Sacrifice*, which Christ once for all offered by his *Death* upon the *Cross*, to reconcile us unto God. ^b *Do this* (saith Christ) *in remembrance of me*. And (saith the Apostle) ^c *As oft as ye shall eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come*. And he saith, that (by this Sacrament, and the Preaching of the Word) ^d *Jesus Christ was so evidently set forth before the eyes of the Galatians*, as if he had been crucified among them; for the whole *Action* representeth Christ's *Death*; the *breaking* of the *Bread* blessed, the *crucifying* of his blessed *Body*;

^a Mat. 26. 26. ^b Luk. 22. 19. ^c 1 Cor. 11. 26. ^d Gal 3. 1.

and the *pouring forth* of the sanctified *Wine*, the *shedding* of his holy *Blood*. Christ was once in himself ^a really offered: But as oft as the Sacrament is celebrated: so oft is he *spiritually* offered by the Faithful.

Hence the Lord's Supper is called a *propitiatory Sacrifice*, not properly or really, but ^b figuratively, because it is a *Memorial of that Propitiatory Sacrifice*, which Christ offer'd upon the *Cross*. And to distinguish it from *that real Sacrifice*, the Fathers call it the ^c *unbloody Sacrifice*. It is also called the *Eucharist*, because that the Church in this Action, offereth unto God the *Sacrifice of Praise and Thanksgiving* for her Redemption; effected by the true and *only Expiatory Sacrifice* of Christ upon the *Cross*. If the sight of *Moab's King*, sacrificing on his walls his own Son, to move his Gods to rescue him, 2 *King*. 3. 27. mov'd the assailing Kings to such *pity*, that they ceas'd the Assault, and rais'd their Siege: How should the Spiritual Sight of *God the Father*, sacrificing on the *Cross* ^d his only begotten Son, to save thy Soul, move thee to love *God thy Redeemer*, and to leave Sin, that could not in justice be expiated by any meaner ransom?

^a Heb. 9. 26. & 10. 12. Quotidie nobis Christus cruciatur. Aug. in Psal. 95. ^b Metonymicè. ^c Incruentum sacrificium. If it be unbloody, because it is void of blood; then it is not Christ's natural Body: If because it is offered without shedding of blood, then it is not available for the remission of sins, Heb. 9. 21. Christo cum Patre & Spiritu sancto sacrificium panis & vini in fide & charitate sancta Ecclesia Catholica offerre non cessat. Aug. de fid. ad Pet. dñac. cap. 19. ^d Cum frangitur hostia, dum sanguis de calice in ore fidelium funditur, quid aliud quàm Dominici corporis in cruce immolatio ejusque sanguinis de latere effusio designatur? Can. dist. 2. de consec. cum frangitur. 37.

Of the Second end of the Lord's Supper.

2. To confirm our Faith: For God by this Sacrament doth signify and seal unto us from Heaven; that according to the promise and new Covenant which he hath made in Christ, he will truly receive into his Grace and Mercy all penitent Believers, who duly receive this Holy Sacrament; and that for the Merits of the Death and Passion of Christ, he will as verily forgive them all their Sins, as they are made Partakers of this Sacrament. In this respect the holy Sacrament is called, ^a *The seal of the new Covenant and the remission of sins*. In our greatest doubts we may therefore, in receiving this Sacrament, undoubtedly say with Sampson's Mother, ^b *If the Lord would kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have shewed us all these things, nor would at this time have told us such things as these*.

Of the third end of the Lord's Supper.

3. To be a pledge and symbol of the most near and effectual communion which Christians have with Christ. ^c *The Cup of blessing, which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the Communion of the body of Christ?* That is, a most effectual sign and pledge of our Communion with Christ? This union is called ^d *abiding in us*, ^e *joyning to the Lord*, ^f *dwelling in our hearts*; and set forth in the holy Scriptures by divers Simlies. 1. Of the ^g *Vine and*

^a Rom. 4. 11. Mat. 26. 28. 1 Cor. 11. 25. ^b Judg. 13. 23. ^c 1 Cor. 10. 16. ^d John 14. 16. 23. ^e 1 Cor. 6. 17. ^f Eph. 3. 17. ^g John 15. 5. Eph. 3. 16. *συνωμοσιν*

2. Of the * *Head* and *Body*. 3. Of the ^a *Foundation* and *Building*. 4. Of one ^b *Loaf*, confected of many *Grains*. 5. Of the ^c *Matrimonial Union* 'twixt Man and Wife, and such-like. And it is *threefold* betwixt Christ and Christians. The first is *natural*, betwixt our *Humane Nature* and *Christ's Divine Nature*, in the Person of the Word. The second is *mystical*, betwixt our Persons *absent* from the Lord, and the Person of Christ, God and Man, into one *mystical Body*. The third is *celestial*, betwixt our Persons *present* with the Lord, and the Person of Christ in a *Body glorified*. These three Conjunctions depend each upon other. For, had not our Nature been first *Hypostatically* united to the Nature of God in the *second* Person, we could never have been united to Christ in a *Mystical Body*. And if we be not in *this Life* (though absent) united to Christ by a *Mystical Union*, we shall never have Communion of *Glory* with him in his *Heavenly Presence*. The *Mystical Union* (chiefly here meant) is wrought betwixt Christ and us by the *Spirit* of Christ apprehending us; and by our *Faith* (stirred up by the same *Spirit*) apprehending Christ again. Both which St. Paul doth most lively express: *"I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus"*. How can he fall away that holdeth, and is so firmly holden? This Union he shall best understand in his *mind*, who doth most feel it in his *Heart*. But of all other times, this Union

* Eph. 5. 23. Col. 1. 18. Rom. 12. 4, 5. ^a Eph. 2. 19, 20. ^b 1 Cor. 10. 17. ^c Eph. 5. 31, 32. Rev. 21. 2. 4 Phil. 3. 12.

is best felt, and most confirmed, when we duly receive the *Lord's Supper*. For then we shall sensibly feel our Hearts knit unto Christ, and the *Desires of our Souls* drawn by *Faith* and the *Holy Ghost*, as by the *Cords of Love*, nearer and nearer to his Holiness.

From *this Communion with Christ*, there follow to the Faithful many unspeakable Benefits.

As first, Christ took by Imputation all their ^a Sins and Guiltiness upon him, to satisfy *God's Justice* for them; and he freely gives, by Imputation, unto us all his ^f Righteousness in this Life, and all his Right unto eternal Life when this is ended; and counteth all the good or ill that is done unto us, as done unto his ^g own Person.

Secondly, There floweth from *Christ's Nature* into *our Nature*, united to him, the lively Spirit and Breath of Grace, which ^h reneweth to us a spiritual Life; and so sanctifieth our *Minds, Wills* and *Affections*, that we daily grow more and more conformable to the Image of Christ.

Thirdly, He bestoweth upon them all *saving* ^k *Graces* necessary to attain eternal Life, as the *Sense of God's Love*, the *Assurance of our Election*, with *Regeneration, Justification*, and *Grace to do Good Works*; till we come to live with him in his heavenly Kingdom. This should teach all true Christians to keep themselves as the *undefiled Members* of Christ's holy Body, and to beware of all

^e Rom. 4. 25. ^f Phil. 3. 9. ^g Mat. 25. 35. Acts 9. 4. Mar. 15. 45. Zach. 2. 18. ^h Eph. 4. 23, 24. ⁱ Rom. 8. 29. 2 Cor. 3. 18. & Joh. 15. 5. Joh. 1. 16. 2 Cor. 8. 14, 6, 7, 19.

uncleanneſs and filthineſs; knowing that they live in *Chriſt*, or rather, that *Chriſt liveth in them*. From this *Union* with *Chriſt* (ſealed unto us by the *Lord's Supper*) *St. Paul* draweth arguments, to withdraw the *Corinthians* from the Pollution both of *Idolatry*, *1 Cor. 10. 16.* and *Adultery*, *1 Cor. 16. 15, 16.*

Laſtly, From the former Communion 'twixt *Chriſt* and *Chriſtians*, there flows another *Communion* 'twixt *Chriſtians* among *themſelves*. Which is alſo lively repreſented by the Sacrament of the *Lord's Supper*: In that the whole Church being *many*, do all communicate of *one Bread*, in that holy action, *"We being many, are one bread and one body*; for *we are all partakers of that one bread*: That is, the Bread which we eat in the Sacrament, is but *one*, tho' it be conſeſted of *many Grains*; ſo *all* the faithful, tho' they be *many*, yet are they but *one Myſtical Body*, under *one Head*, which is *Chriſt*. Our Saviour pray'd *five times* in that Prayer which he made after his laſt Supper, that his Diſciples might be *one*: To teach us at *once*, how much this *Unity* pleaſeth him. *"This Union* betwixt the Faithful, is ſo ample, that no diſtance of Place can part it; ſo ſtrong, that Death cannot diſſolve it; ſo durable, that time cannot wear it out; ſo eſſectual, that it breeds a fervent love betwixt thoſe who never ſaw one another's Face. And this conjunction of *Souls* is termed, the *Communion of Saints*, which *Chriſt* effecteth by ſix ſpecial means. Firſt, by governing them all by *one* and the ſame *holy Spirit*. Secondly, by enduing them all with

a *1 Cor. 10. 17.* *b* *John 17. 11, 21, 22, 23, 26.* *c* *1 Cor. 12. 13.* *one*

one and the same ^d Faith. Thirdly, by shedding abroad his own ^e love into all their hearts. Fourthly, by ^f regenerating them all by one and the same Baptism. Fifthly, by ^g nourishing them all with one and the same spiritual Food. Sixthly, by being one ^h quickning Head of that one body of his Church, which he ⁱ reconcil'd to God in the body of his flesh. Hence it was, that the multitude of Believers in the Primitive ^k Church, were of one heart and of one soul, in truth, affection, and compassion. And this should teach Christians to love one another; seeing they are all members of the same holy and mystical Body, whereof Christ is Head. And therefore they should have all a Christian sympathy and Fellow-feeling, to rejoice one in another's Joy, to condole one in another's Grief, to bear with one another's Infirmary; and mutually to relieve one another's Wants.

Of the fourth end of the Lord's Supper.

4. To feed the souls of the Faithful in the assured hope of Life everlasting. For this Sacrament is a sign and pledge unto as many as shall receive the same according to Christ's Institution; that he will according to his promise, by the virtue of his crucified Body and Blood, as verily feed our Souls to life eternal, as our Bodies are by Bread and Wine nourished to this temporal life. And to this end, Christ in the Action of the Sacrament ^l really giveth his very Body and Blood

^d Eph. 4. 5. ^e Rom. 5. 5. ^f Tit. 3. 5. Eph. 4. 5. ^g 1 Cor. 10. 17. 1 Cor. 11. 33. ^h Col. 1. 18. ⁱ ver. 22. ^k Act. 4. 32. ^l Audio quid verba sonent, neque enim mortis tantum ac resurrectionis suae beneficium nobis offert Christus sed corpus ipsum in quo passus est ac resurrexit. Concludo, realiter, hoc est verè nobis in cœnâ dari Christi corpus, ut sit animis nostris in cibum salutare. Calvin. in Com. in 1 Cor. 11. 25.

to every faithful Receiver. Therefore the Sacrament is called the ^a *Communion of the Body and Blood of the Lord*. And ^b *Communication* is not of things *absent*, but *present*; neither were it the *Lord's Supper*, if the *Lord's Body and Blood* were not there. Christ is verily present in the Sacrament, by a *double Union*; whereof the first is *spiritual*, 'twixt Christ and the *worthy Receiver*; the second is *sacramental*, 'twixt the *Body and Blood of Christ*, and the *outward Signs* in the Sacrament. The former is wrought by means that the *same holy Spirit*, dwelling in Christ and in the *Faithful*, ^c incorporateth the *Faithful* as *Members* unto Christ their *Head*, and so makes them one with Christ, and *Partakers* of *all the Graces, Holiness, and eternal Glory*, which is in him; as sure and as verily as they hear the *Words of the Promise*, and are *Partakers* of the *outward Signs* of the Holy Sacrament. Hence it is, that the *Will of Christ* is a true *Christian's Will*; and the *Christian's Life is Christ's, who liveth in him*, Gal. 2. 20. If you look to the *things* that are united, this *Union is essential*; if to the truth of this *Union*, it is *real*; if to the manner how it is wrought, it is *spiritual*. It is not our Faith that makes the *Body and Blood of Christ* to

^a 1 Cor. 10. 16. ^b Quod se nobis communicat, id fit arcanâ spiritus sancti virtute, quæ res locorum distantia sejunctas, ac procul distitas non modo aggregare, sed coadunare in unum potest. Calv. in 1 Cor. 11. 25. ^c Hæc (sc. corpus & sanguis Domini) accepta atque hausta, id efficiunt, ut & nos in Christo & Christus in nobis sit. Hil. lib. 8. de Trin. Jam corpus Christi meo corpori sociatum est, & sanguis ejus meas ornavit genas. B. Agnetis dict. apud Amb.

be present; but the *Spirit* of Christ dwelling in him and us. Our *Father* doth but receive and apply unto our Souls those heavenly Graces which are offered in the Sacrament.

The other, being the *sacramental Union*, is not a *Physical* or *Local*, but a *Spiritual* Conjunction of the earthly Signs, which are Bread and Wine, with the heavenly Graces, which are the *Body* and *Blood* of Christ in the act of Receiving; as if by a *mutual relation* they were but one and the same thing. Hence it is, that in the same * instant of time that the worthy Receiver eateth with his mouth the *Bread* and *Wine* of the *Lord*; he eateth also with the mouth of his Faith, the very *Body* and *Blood* of Christ. Not that † Christ is brought down from Heaven to the Sacraments, but that the holy *Spirit* by the Sacrament lifts up his mind unto Christ; not by any *local mutation*, but by a *devout affection*; so that in the holy ^a *contemplation of Faith*, he is at that present with Christ, and Christ with him. And thus believing and meditating how Christ his Body was crucified, and his precious Blood shed for the Remission of his Sins, and the reconciliation of his Soul unto God:

* Corpus non adest, cum pane, *quoniam*, id est, simul loco, sed *ad usum*, id est, simul tempore. † Quam Coena caelestis sit actio, minimè absurdum est Christum in caelo manentem à nobis recipi. Cal in 1 Cor. 11. 25. ^a Fidem mitte in caelum, & eum in terris tanquam praesentem tenuisti. Aug. Ep. 3. ad Vol. Fidem quum dico non intelligo quamlibet opinionem sed fiduciam quā quum audis panem tesseram esse corporis Christi, non dubitas impleri à Domino, quod verba sonant: corpus quod nequaquam cernis spirituale esse tibi alimentum, vinque ex Christi carne vivificam in nos per Spiritum diffundi. Calvin. ibid.

His

his Soul is hereby *more effectually fed* in the assurance of eternal Life, than Bread and Wine can nourish his Body to this *temporal* life. There must be therefore of necessity in the Sacrament both the outward Signs to be visibly seen with the eyes of the Body, and the Body and Blood of Christ to be *spiritually discerned with the eye of Faith*.

But the form, how the Holy Ghost makes the Body of Christ being *absent* from us in place, to be present with us by our union, St. Paul terms a ^a great Mystery, such as our understanding can't worthily comprehend. The Sacramental Bread and Wine therefore are not *bare signifying signs*, but such as wherewith Christ doth indeed exhibit and give to every *worthy Receiver* ^b not only his divine *virtue and efficacy*, but also his very *Body and Blood*, as verily as he gave to his Disciples the *Holy Ghost*, by the Sign of his *sacred breath*; or *health* to the diseased, by the word of his mouth, or touch of his hand or garment. And the *apprehension by faith* is more forcible than the exquisite *comprehension of Sense or Reason*. To conclude this point: This *holy Sacrament* is that *blest Bread*, which being eaten, opened the eyes of the *Emmites* that they knew Christ. This is that *Lordly Cup* by which ^d we are all made to drink into one Spirit. This is that *Rock flowing with* ^e *Honey*, that reviveth the fainting Spirits of

^a Eph. 5. 32. ^b Ego tunc nos demum participare Christi bonis agnosco, postquam Christum ipsum obtinemus. Obtinetur non tantum quum pro nobis factum fuisse victimam credimus: sed dum in nobis habitat, dum ejus sumus membra, ex carne ejus, dum in unam deique & vitam & substantiam (ut ita loquar) cum ipso coalescimus. Calv. ibid.

^c Luke 24. 30, 31. ^d 1 Cor. 12. 13. ^e 1 Sam. 14. 27.

every true *Jonathan* that tastes it with the mouth of Faith. This is that ^e *barley-loaf* which, tumbling from above, strikes down the tents of the *Midianites* of infernal darkness. *Elias's* Angelical ^f *Cake* and *Water* preserv'd him forty days in *Horeb*: and ^g *Manna* (*Angels food*) fed the *Israelites* forty years in the wilderness: But this is that ^h *true Bread of Life*, and heavenly *Manna*, which, if we shall duly eat, will nourish our Souls for ever unto life ⁱ *eternal*. How should then our Souls make unto Christ that request from a spiritual desire, which the *Capernaïtes* did from a carnal motion? ^k *Lord, evermore give us this Bread.*

The fifth end of the Lord's Supper.

5. To be an assured pledge unto us of our Resurrection. The Resurrection of a Christian is Twofold; First, the ^l *spiritual* Resurrection of our Souls, in this life, from the death of sin, called the *first Resurrection*; because that by the Trumpet-voice of Christ, in the preaching of the Gospel, we are raised from the death of sin to the life of grace: ^m *Blessed and holy is he* (saith St. John) *who hath part in the first Resurrection*: for on such the second death hath no power. The ⁿ *Lord's Supper* is both a mean and a pledge unto us of this spiritual and first Resurrection. ^o *He that eateth me, even he shall live by me.* And then

^e Judg. 7. 13. ^f 1 King. 19. 6, 7, 8. ^g Psal. 78. 24. 25. Exod. 16. 35. ^h Joh. 6. 32, 35, 49, 50. ⁱ Joh. 6. 51, 58. ^k Joh. 6. 34. ^l Joh. 5. 25. Rem. 6. 4, 5, 12. ^m Rev. 20. 6. ⁿ Hinc apud priscos Sacramentum baptismatis appellabatur, Salus; Sacramentum verò Dominici corporis, Vita. Aug. lib. 1. de peccatorum meritis, c. 14. ^o Joh. 6. 57.

we are fit guests to ^a sit at the Table with Christ, when like *Lazarus*, we are raised from the death of Sin, to newness of life.

The truth of this first Resurrection will appear by the motion wherewith they are internally moved: For if, when thou art moved to the duties of Religion, & practice of Piety, thy heart answereth with *Samuel*: ^b *Here I am, speak Lord, for thy Servant heareth*; and with *David*, ^c *O God my heart is ready*. And with ^d *Paul*, *Lord what wilt thou have me to do?* Then surely, thou art rais'd from the death of Sin, & hast thy part in the first Resurrection; but if thou remainest ignorant of the true grounds of Religion, & findest in thyself a kind of secret loathing of the exercises thereof, and must be drawn, as it were against thy Will, to do the Works of Piety, &c. then surely thou hast but a name that thou livest, but thou art dead, as Christ told the Angel of the Church of *Sardis*, and thy Soul is but as salt to keep thy Body from stinking.

2. The corporal resurrection of our Bodies at the last day, which is called the *second resurrection*; which freeeth us from the first death. ^e *He that eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day*. For this Sacrament signifieth and sealeth unto us that Christ died and rose again for us, and that his ^f *flesh quickneth and nou-*

^a Joh. 12. 2. ^b 1 Sam. 3. 10. ^c Psal. 108. 1. ^d Act. 9. 6. Rev. 3. 1. ^e Joh. 6. 54. ^f Hinc panis & vinum à veteribus nominantur symbola resurrectionis. Conc. Nicæn. Joh. 6. 51. Caro Christi non in se sèd in verbo ipsi hypostaticè unito vivifica est. Cyr. in Joh. 10. 13. Et quia est propria caro verbi cuncta vivificantis. Synod. Eph. directa fide ad Reginas. Vivificat 1. Ratione meriti obedientiæ, quia Christi caro pro credentibus oblata fuit in sacrificium; 2. Ratione copulationis nostræ cum Christo, quia non possumus ad Deum vitæ fontem, pertingere, nisi carne illi Christi mediante, & quatenus carni illi quasi membra sumus insiti. Caro non prodest. Joh. 6. 63. i. carnalis opinio non conveniens cum mysterio manducationis carnis Christi. ristheth

riseth us unto eternal life, and that therefore our Bodies shall surely be raised to eternal life at the last day. For seeing our *Head* is risen, all the *members* of the Body shall likewise surely rise again. For how can those Bodies which (being the *weapons* of *Righteousness*, Rom. 16. 13. *Temples of the Holy Ghost*, 1 Cor. 6. 19. and *Members of Christ*) have been *fed* and *nourished* with the *Body* and *Blood* of the *Lord of Life*, but be raised up again at the last day? And this is the cause that the Bodies of the *Saints*, being dead, are so reverently buried and laid to sleep in the *Lord*. And their *burial-places* are termed the *beds* and *dormitories* of the *Saints*. The *Reprobates* shall arise at the last day; but by the *Almighty Power* of *Christ*, as he is *Judge*, bringing them as malefactors out of the *Gaol*, to receive their sentence, and deserved execution: But the *Elect* shall arise by virtue of *Christ's Resurrection*, and of the *Communion* which they have with him, as with their *Head*. And his resurrection is the *cause* and *assurance* of ours. The *Resurrection* of *Christ* is a *Christian's* particular faith; the *Resurrection* of the *dead*, is the *Child of God's* chiefest confidence. Therefore *Christians* in the *Primitive Church*, were wont to salute one another in the morning with these *Phrases*: *The Lord is risen*: and the other would answer, *True, the Lord is risen indeed*.

g Quomodo negant carnem capacem esse resurrectionis quæ sanguine & corpore Christi nutritur? Iren lib. 4. cap. 34. h Ia. 26, 19, 20. i Christi resurrectio in qua nostra imitatur, communis resurrectionis Fide-jussor est. Theod. l. Mortuum esse Christum etiam Pagani credunt: surrexisset verò propria Fides est Christianorum. Aug. l. 16. contra Faust. cap. 19 Tota Fiducia Christianorum est resurrectio Mortuorum. Tert. l. 5. de resur. Carn. * K&e

sign, upōs anōn.

the

The sixth end of the Lord's Supper.

6. To seal unto us the assurance of everlasting Life. Oh, what more wish'd for or lov'd than life? ^a Or what do all Men naturally more, either fear or abhor than death? Yet is this first death nothing, if it be compared with the second death: Neither is this life any thing worth, in comparison of the life to come. If therefore thou desirest to be assured of eternal life, prepare thy self to be a worthy receiver of this blessed Sacrament. For our Saviour assureth us, ^b *That if any man eat of this bread he shall live for ever; and the bread that I will give, is my flesh, which I will give for the life of the World.* He therefore who *duely* eateth of this holy Sacrament, may truly say, not only, *Credo vitam eternam*, I believe life everlasting; but also, *Edo vitam eternam*, I eat life everlasting. And indeed, this is the true Tree of life, which God hath planted in the midst of the Paradise of the Church; and whereof he hath promised to give every one that overcome to eat. And this Tree of life, by infinite degrees excelleth ^c the tree of life that grew in the Paradise of Eden: For that had its root in the earth, this from Heaven; that gave but life to the Body, this to the Soul; that did but preserve the life of the living, this restoreth life to the dead. ^d The leaves of this tree heal the nations of Believers, and it yields every month a new manner of fruit which nourisheth them to life everlasting. Oh, blessed are they who often eat of this Sacrament! at least once every month,

^a Omnium, terribilium terribilissimum mors. Arist.

^b Joh. 6. 51. ^c Rev. 2. 7. ^d Rev. 22. 2.

taste anew of this renewing Fruit, which Christ hath prepared for us at his Table to heal our Infirmities, and to confirm our belief of life everlasting.

Of the seventh end of the Lord's Supper.

7. To bind all *Christians*, as it were, by an oath of fidelity, to serve the one only true God; and to admit no other propitiatory sacrifice for sins, but that one real sacrifice, which by his death Christ once offered, and by which he has finished the sacrifices of the Law, and effected eternal Redemption and Righteousness for all Believers. And so to remain for ever a publick mark of profession, to distinguish Christians from all Sects and false Religions. And seeing that in the Mass there is a strange Christ adored, not he that was born of the Virgin Mary, but one that is made of a Wafer-Cake; and that the offering up of this bread of god is thrust upon the Christ, as a propitiatory sacrifice for the quick and the dead: All true Christians upon the danger of wilful perjury before the Lord Chief Justice of heaven and earth, are to detest the Mass, as the Idol of Indignation; which is most derogatory to the all-sufficient world-saving merits of Christ's Death and Passion. For by receiving the Sacrament of the Lord's Supper, we all swear that all real sacrifices are ended by our Lord's death, and that his body and blood once crucified and shed, is the perpetual food and nourishment of our Souls.

e Milites Sacramento erant jurati & obstricti ad præstandam soli Imperatori fidelitatem & obedientiam.

2. *How to consider thine own unworthiness.*

A Man shall best perceive his own *unworthiness*, by examining his life according to the *Ten Commandments* of Almighty God. Search therefore what duties thou hast *omitted*, and what *vices* thou hast *committed* contrary to every one of the *Commandments*; remembering that without *repentance*, and *God's mercy* in *Christ*, the *Curse of God* (containing all the miseries of this life, and everlasting torments in hell-fire, when this is ended) is due to the breach of the least of *God's Commandments*. And having taken a due *survey* both of thy *Sins* and *miseries*, retire to some secret place, and there putting thy self in the sight of the *Judge*, as a *guilty malefactor* standing at the *Bar* to receive his *Sentence*, bowing thy *knees to the earth*, smiting thy *breast* with thy *fists*, and bedewing thy *cheeks* with thy *tears*, confess thy *Sins*, and humbly ask him *mercy* and *forgiveness*, in these or the like words.

An humble confession of Sins, to be made unto God before the receiving of the holy Communion.

O God and heavenly Father, when I consider the goodness which thou hast ever shewed unto me, and the wickedness which I have *committed* against *heaven* and against *thee*, I am ashamed of my self, and confusion seems to cover my face as a veil; for which of thy *Commandments* have I not transgressed? O Lord, I stand here guilty of the breach of all thy holy *Laws*. For the Love of my heart hath

f Deut. 27. 26. Gal. 3. 10.

not

not so intirely cleave unto thy ^g Majesty as to vain and earthly things: I have not *feared* thy judgments to deter me from Sins, nor *trusted* to thy promises, to keep me from doubting of my *temporal*, or from *despairing* of mine *eternal* state. I have made the rule of thy ^h divine worship, to be *what my mind thought fit*, not what thy word prescribed; finding my heart more prone to remember my *blessed Saviour* in a *painted Picture* of *Man's* device, rather than to behold him crucified in his *Word* and *Sacraments*, after his own ordinance. Where ⁱ I should never use thy Name (whereat *all knees do bow*) but with religious reverence; nor any part of thy worship, without due *preparation* and *zeal*: I have blasphemously abused thy holy Name by *rash* and *customary* oaths; yea, I have used oaths by thy *sacred* name, as false covers of my *filthy* Sins. And I have been present at thy Service oft-times more for *ceremony* than *conscience*, and to *please* men more than to *please* thee my gracious God.

Where I should sanctifie thy ^k Sabbath-day, by being present at ^l the publick exercises of the Church, and by meditating privately on the word and works of God, and by visiting the sick and ^mrelieving of my poor brethren: alas! I have thought those holy Exercises a *burden*, because they hindered my *vain sports*; yea, I have spent many of thy Sabbaths in my own ⁿ *prophane pleasures* with.

^g The first Commandment. Deut. 6. 5. Psal. 22. 5. 6. Psal. 38. 8. ^h The second Commandment. Deut. 12. 32. Mat. 15. 9. Gal. 3. 1. ⁱ The third Commandment. Phil. 2. 10. 1 King. 19. 10. Jer. 5. 2. Hear confess thy rash and false swearing. ^k The fourth Commandment. 1 Act. 20. 7. ^m 1 Cor. 16. 2. ⁿ Here confess thy travelling on the Sabbath, and thy leaving the holy exercise to go to sporting or feasting.

out being present at my part of thy *divine worship*.

Where I should have given all due reverence to my ^o *Natural, Ecclesiastical, and Politick Parents*, I have not shewed that measure of duty and affection to my Parents, which their *care and kindness* hath deserved. I have not had thy *Ministers* in such *singular & love for their works sake*, as I ought; but I have *taunted* at their *zeal*, and *hated* them because they *reproved* me *justly*. And I have carried my self *contemptuously* against thy ^a *Magistrates and Ministers*, though I knew that it is *thine ordinance*, that I should be obedient unto them.

^r Where I should be ^r *slow to wrath*, and *ready to forgive offences*, and not suffer the ^r *Sun to go down upon my wrath*, but to do good for evil, *loving my very enemies for thy sake*: I, alas! for one *sorry word*, have burst out into open *rage*; and harbouring thoughts of mischief in my heart, I have preferred to feed on mine own *malice*, rather than to eat of thy *holy Supper*.

^u Where I should keep my *mind* from all *filthy lusts*, and my *Body* from all *uncleanness*: O Lord, I have defiled both, and made my heart a *Cage* of all impure thoughts, and my *mind* a very *stye* of the *unclean Spirit*. Yea, the *remedy* which thou (Lord) hast ordained for *incontinency*,

^o The fifth Commandment. p 1 Theſſ. 5. 13. Gal. 4. 15.

^q Here confess thy disobedience to thy Parents, Ministers, Magistrates, Masters or Tutors. ^r The sixth Commandment. s Prov. 19. 11. t Eph. 4. 32. Mat. 5. 44. Here confess thy hastiness and fury, and if thou hast been any way the cause of any man's death unjustly or cruelly. ^u The seventh Commandment. 1 Theſſ. 3. 3, &c. Rom. 6. 13.

^x Here confess unto God thy secret pollutions, fornication or adultery, if Satan hath so far prevailed over thee.

could

could not contain me within the bounds of *Chastity*: For by doting on *beauty*, whose ground is but *dust*, Satan hath bewitched my flesh to lust after *strange flesh*

^y Where I should have lived in *uprightness*, giving every man his due, being contented with mine own estate, and living conscientiously in my *lawful Calling*, should be ready (according to mine ability) to lend and ^z give unto the poor: O Lord, I have by *oppression*, *extortion*, *bribes*, *cavillation*, and other indirect dealings, under pretence of my *Calling* and *Office*, robbed and purloined from my Fellow-Christians: Yea, I have received and suffered *Christ*, where I was trusted, many a time, in his *poor members*, to stand *hungry*, *cold* and *naked* at my door, and *hungry*, *cold* and *naked* to go away succourless as he came; and when the leanness of his *cheeks* pleaded pity, the hardness of my heart would shew no compassion.

^{*} Where I should have made conscience to ^a *speake the truth in simplicity*, without any falsehood; ^b *prudently* judging aright, and *charitably* construing all things in the best part; and should have defended the ^c *good name* and *credit* of my Neighbour; alas! (vile wretch that I am) I have belyed and ^d *slandered* my fellow-brother, and as soon as I *heard an ill re-*

^y The eighth Commandment. ^z Eph. 4. 28, Luk. 6. 34, 35. Lev. 25. 35. Here confess if thou hast secretly stolen, or openly robbed any thing, or hast detained from any fatherless Child that which is his by right. The 9th. Commandment. ^a Zach. 8. 16. Mat. 10. 16. ^b 1 Cor. 13. 7. ^c Mat. 1. 18, 19. ^d Psal. 50. 20. Psal. 15. 3. Here confess if thou hast belyed or slandered thy Neighbour, or not spoken the truth to clear his Innocency when thou wast called thereto.

port, I have made my *tongue* the *Instrument* of the *Devil*, to blazon that abroad unto others, before I knew the truth of it my self. I was so far from speaking a good word, in defence of his *good name*; that it tickled my heart in secret to hear one that I envied, to be taxed with such a blemish; tho' I knew that otherwise the graces of God shined in him in abundant measure. I made jests of *officious*, and *advantage* of *pernicious* lyes; herein shewing my self a right ^e *Cretian*, rather than an upright *Christian*.

^f And lastly (O Lord) where I should have rested ^g *fully contented* with that *portion* which thy Majesty thought meetest to bestow upon me in this *Pilgrimage*, and rejoiced in *another's* good as in mine own; alas! my life hath been nothing else but a *greedy lusting* after this Neighbour's *house*, and that Neighbour's *land*; yea, secretly wishing such a man dead that I might have his *living* or *office*, coveting those things which thou hast bestowed ^{on another}, rather than being thankful for that which thou hast given unto my self. Thus I, O Lord, who am a *carnal Sinner*, and *sold under Sin*, have transgressed all thy holy and spiritual Commandments, from the *first* to the *last*, from the *greatest* to the *least*: And here I stand guilty before thy Judgment-seat, of all the breaches of all thy Laws; and therefore liable to thy Curse, and to all the Miseries that *Justice* can pour forth upon so *curst* a

^e Tit. 1. 12. ^f The tenth Commandment. ^g Heb. 13. 5. 1 Tim. 6. 6. Phil. 4. 11, 12.

Creature. And whither shall I go for deliverance from this Misery? *Angels* blush at my Rebellion, and will not help me: *Men* are guilty of the like *transgressions*, and cannot help themselves. Shall I then despair with *Cain*, or make away my self with *Judas*? No, Lord; for that were but to end the Miseries of this Life, and to begin the Endless Torments of Hell: I will rather Appeal to thy ^s*Throne of Grace*, where Mercy reigns to pardon abounding Sins; and out of the depth of my miseries, I will cry with ^h*David*, for the depth of thy mercies. Though thou should'st kill me with afflictions, yet will I, like *Job*, ⁱput my trust in thee. Though thou should'st drown me in the Sea of thy displeasure with *Jonas*, yet will I catch such hold on thy Mercy, that I will be taken up dead, clasping her with both my hands. And though thou should'st cast me into the bowels of Hell, as *Jonas* into the belly of the ^k*Whale*: Yet from thence would I cry unto thee; O God the Father of Heaven, O Jesus Christ the Redeemer of the World, O Holy Ghost my Sanctifier, Three Persons, and One Eternal God, have mercy upon me a miserable Sinner. And seeing the goodness of thine own Nature first mov'd thee to send thine only begotten Son to Die for my Sins, that by his Death I might be Reconciled to thy Majesty: O reject not now my penitent Soul, who being displeased with her self for Sin, desireth to return to serve and please thee in new-

g *Heb.* 4. ult. h *Psal.* 130. 1. i *Job* 13. 12. k *Jo-*
nah 2. 2.

ness of life; and reach from Heaven thy helping hand to save me thy poor Servant who am (like *Peter*) ready to sink in the *Sea* of my Sins and Misery. Wash away the *Multitude* of my Sins with the *Merits* of that *Blood* which I believe that thou hast so abundantly shed for penitent Sinners.

And now that I am to receive this Day the *blessed Sacrament* of thy precious *Body* and *Blood*; O Lord, I beseech thee, let thy holy Spirit, by thy Sacrament, seal unto my Soul, that by the *Merits* of thy Death and Passion, all my Sins are so freely and fully remitted and forgiven, that the Curses and Judgments which my Sins have deserved, may never have Power either to *confound* me in this Life, or to *condemn* me in the world which is to come. For my steadfast Faith is, that *thou hast died for my Sins, and risen again for my Justification*. This I believe, O Lord, help mine unbelief. Work in me likewise, I beseech thee, an *unfeigned Repentance*, that I may heartily bewail my former Sins, and *loath* them, and serve thee henceforth in *Newness of Life*, and greater measure of *holy Devotion*. And let my Soul never forget the infinite Love of so sweet a *Saviour*, that hath laid down his Life to redeem so *vile a sinner*. And grant, Lord, that having received these Seals and Pledges of my *Communion* with thee, thou may'st henceforth so dwell by thy Spirit in me, and I so live by *faith* in thee, and that I

* Rom. 4. ult.

may carefully walk all the Days of my Life in *Godliness* and *Piety* towards thee, and in *Christian Love* and *Charity* towards all my Neighbours ; that living in thy Fear, I may die in thy Favour, and after *Death* be made Partaker of *eternal Life*, through *Jesus Christ* my Lord and only Saviour. *Amen.*

3. Of the Means whereby thou may'st become a *Worthy Receiver.*

THese Means are Duties of two sorts ; the former respecting God, the latter our Neighbour. Those which respect God, are Three : First, *sound Knowledge* ; Secondly, *true Faith* ; Thirdly, *unfeigned Repentance*. That which respecteth our Neighbour, is but one, *sincere Charity*.

1. Of *sound Knowledge*, requisite in a *Worthy Communicant*.

Sound Knowledge is a *sanctified Understanding* of the first Principles of Religion. As first, Of the *Trinity of Persons in the Unity of the Godhead*. Secondly, Of the *Creation of Man, and his Fall*. Thirdly, Of the *Curse and Misery due to Sin*. Fourthly, Of the *Natures and Offices of Christ, and Redemption by Faith in his Death, especially of the Doctrine of the Sacraments, sealing the same unto us*. For as an House cannot be built, unless the Foundation be first laid ; so no more can Religion stand, unless it be first grounded upon the certain Knowledge of God's Word. Secondly, If we know not God's Will, we can neither

a Heb. 6. 1, 2. John 17. 3. 1 Tim. 2. 4. 2 Cor. 13. 5.

believe nor do the same. For as worldly Busi-
nesses cannot be done but by them who have
Skill therein; so without Knowledge must Men
be much more ignorant in *divine and spiritual*
Matters. And yet in *temporal things* a Man may
do much by the *Light of Nature*: But in *Religi-
ous Mysteries*, the more we rely upon ^a *natural*
Reason, the further we are from comprehending
spiritual Truth. Which discovers the fearful Es-
tate of those who receive without Knowledge,
and the more fearful Estate of those Pastors who
minister unto them without Catechising.

2. Of Sincere Faith, required to make a Worthy
Communicant.

Sincere Faith is not a bare Knowledge of the
Scriptures, and first Grounds of Religion, (for
that ^b Devils and Reprobates have in an excellent
measure, and do believe it and tremble) but a
^c *true persuasion, as of all those things whatsoever*
the Lord hath revealed in his Word; so also a parti-
cular application unto a Man's own Soul of all the
Promises of Mercy which God hath made in Christ
to all believing Sinners. And consequently, that
Christ and all his Merits do belong unto him as well
as to any other. For, first, if we have not the
^d *Righteousness of Faith*, the Sacrament seals no-
thing unto us; and every Man in the Lord's Supper
receiveth so much as he believeth. Secondly, Be-
cause that without Faith we communicating on
Earth, cannot apprehend Christ in Heaven. For
as he ^e *dwelleth in us by Faith*, so by Faith we

^a 1 Cor. 2. 14. Rom. 8. 7. ^b Jam. 2. 19. ^c Heb. 4. 2.
^d Rom. 4. 11. ^e Eph. 3. 17.

must likewise eat him. Thirdly, Because that *without Faith* we cannot be perswaded in our ^f Consciences that our Receiving is acceptable unto God.

3. Of unfeigned Repentance requisite for a true Communicant.

True Repentance is a ^h holy Change of the Mind, when upon the feeling sight of God's Mercy, and of a Man's own Misery, he turneth from all his known and secret Sins, to serve God in holiness and righteousness all the rest of his days. For as he that is glutted with Meat is not apt to eat Bread; so he that is stuffed with Sins, is not fit to receive ^h Christ. And a Conscience defiled with wilful Filthiness, makes the use of all holy things unholy unto us. Our sacrificed spotless Passover cannot be eaten with the sower leaven of Malice and Wickedness, saith Paul, 1 Cor. 5. 8. Neither can the old Bottles of our corrupt and impure Consciences, retain the new Wine of Christ's precious Blood, as our Saviour saith, Mark 2 22. We must therefore truly repent, if we will be worthy Partakers.

4. The Duty to be performed in respect of our Neighbour, is Charity.

Charity is a hearty forgiving of others who have offended us, and, after Reconciliation, an onward unfeigned testifying of the inward Affections of our Hearts by Gestures, Words and Deeds, and as oft

^f Heb. 11. 16. Rom. 14. 23. 2 Isaiah 55. 7. Ezek. 33. 11. Act. 26. 29. Act. 3. 19. Luk. 1. 74. 75. ^h Heb. 2. 13. 14. Tit. 1. 15.

as we meet, and Occasion is offered. For first, without ⁱ Love to our Neighbour, no Sacrifice is acceptable unto God. Secondly, Because one chief end ^k wherefore the Lord's Supper was ordain'd, is to confirm *Christians* Love one towards another. Thirdly, no Man can assure ^l himself that his own Sins are forgiven of God, if his Heart cannot yield to forgive the Faults of Men that have offended him. Thus far of the first sort of Duties which we are to perform before we come to the Lord's Table, called Preparation.

2. Of the second sort of Duties which a Worthy Communicant is to perform at the receiving of the Lord's Supper, called Meditation.

This Exercise of *spiritual Meditation* consists in divers Points.

First, When the Sermon is ended, and the Banquet of the Lord's Supper begins to be celebrated; meditate with thy self how thou art invited ^m by Christ to be a Guest at his holy Table, and how lovingly he inviteth thee; ⁿ Ho, every one that thirsteth, come ye to the waters of life, &c. Come, buy wine and milk, without money, and without price: eat ye that which is good, let your soul delight it self in fatness. ^o Take ye, eat ye: This is my Body which was broken for you; drink ye all of this: for this is my blood which was shed for the remission of your sins. What greater Honour can be vouchsafed than to be admitted to

ⁱ Mat. 5. 23, 24. ^k John 13. 14, 34, 35. ^l Mat. 6. 12, 14, 15. and 18, 35. ^m Mat. 22. ⁿ Isa. 55, 1, 2. ^o Mat. 26. 26, 27, 28, &c.

fit at the Lord's own Table? What better Fare can be afforded, than to feed on the Lord's own Body and Blood? If *David* thought it to be the greatest Favour that he could shew unto good ^p *Barzillai*, for all the Kindness that he shew'd unto him in his Troubles, to offer him, that he should feed with him at his own Table in *Jerusalem*: How much greater Favour ought we to account it, when *Christ* doth indeed feed us in the Church at his own Table, and that with his own most holy Body and Blood?

Secondly, As *Abraham*, ^q when he went up to the Mount, to sacrifice *Isaac* his Son, let his Servant beneath in the Valley; so when thou comest to the spiritual Sacrifice of the Lord's Supper, lay aside all earthly Thoughts and Cogitations, that thou may'st wholly contemplate of *Christ*, and offer up thy Soul unto him, who sacrificed both his Soul and Body for thee.

Thirdly, Meditate with thy self how precious and venerable is the Body and Blood of the Son of God, who is the Ruler of Heaven and Earth; the Lord, at whose beck the Angels tremble, and by whom both the quick and dead shall be judged at the last Day, and thou among the rest. And how that it is he, who having been crucified for thy Sins, offereth now to be received by Faith into thy Soul. On the other side, consider how sinful a Creature thou art; how altogether unworthy of so holy a Guest; how ill deserving to taste of such sacred Food, having been conceived in Filthiness, and wallowing ever since in the Mire of Iniquity: bearing the Name

^p 2 Sam. 19. 33. ^q Gen. 22. 5.

of a *Christian*, but doing the *Works* of the *Devil*; adoring *Christ* with an *Ave Rex* in thy Mouth, but *spitting Oaths* in his face, and *crucifying* him anew with thy *graceless Actions*.

Fourthly, Ponder then with what face darest thou offer to touch *so holy* a Body with such defiled Hands? Or to drink *such precious Blood* with so *lewd* and *lying* a Mouth? Or to lodge *so blessed* a Guest in *so unclean* a Stable? For if the *Bethshemites* were slain but for looking *irreverently* into the *Ark of the Old Testament*, what Judgment may'st thou justly expect, who with such *impure* eyes and heart art come to see and receive the *Ark of the New Testament*, in which dwelleth *all the Fulness of the Godhead*, *bodily*?

If *Ozzah*, for but touching (though not without Zeal) the *Ark of the Covenant*, was stricken with *sudden Death*; what stroke of *divine Judgment* may'st thou not fear, that so rudely, with unclean Hands, dost presume to handle the *Ark of the Eternal Testament*, wherein are hid all the *Treasures of Wisdom and Knowledge*?

If *John Baptist* (the holiest Man that was born of a Woman) thought himself *unworthy* to bear *his Shoes*; O Lord, how unworthy is such a *profane Wretch*, as thou art, to eat his *holy Flesh*, and to drink his *precious Blood*!

If the blessed Apostle *Saint Peter*, seeing but a glimpse of *Christ's Almighty Power*, thought himself *unworthy* to stand in the same Boat with him; how unworthy art thou to sit with *Christ* at the same Table, where thou mayest behold the *Infinite*ness of his *Grace and Mercy* displayed.

† Hail King. ‡ Col. 2, 3, 9. § 2 Sam. 6, 7. || Mat. 3. 11.

If

If the ^w Centurion thought that the *Roof of his House* was not worthy to harbour so Divine a Guest; what Room can there be fit under thy *Ribs* for *Christ's Holiness* to dwell in?

If the *Blood-issued sick Woman* feared to touch the *Hem of his Garment*; how should'st thou tremble to eat his *Flesh*, and to drink his *all-healing Blood*?

Yet if thou comest *humbly*, in *Faith*, *Repentance*, and *Charity*, abhorring thy Sins past, and purposing unfeignedly to amend thy Life henceforth; let not thy former Sins affright thee; for they shall never be laid to thy charge; and this Sacrament shall seal unto thy Soul, That all thy Sins, and the *Judgments* due unto them, are *fully pardoned*, and clean washed away by the *Blood of Christ*. For this Sacrament was not ordained for them who are *perfect*, but to help penitent Sinners unto perfection. * Christ came not to call the *Righteous*, but Sinners to Repentance. And he saith, that the *whole* need not the Physician, but they that are sick. Those hath Christ called; and when they came, them hath he ever helped. Witness the whole Gospel, which testifieth, That not one Sinner who came to Christ for *Mercy*, went ever away without his Errand. Bathe thou likewise thy sick Soul in this *Fountain of Christ's Blood*, and doubtless, according to his Promise, *Zach. 13. 1.* thou shalt be healed of all thy Sins and *Uncleanness*. Not Sinners therefore, but they who are *unwilling* to repent of their Sins, are debarred this Sacrament.

^w Mat. 8. 8. * Mat. 9. 12, 13. Mat. 11. 28.

Fifthly, Meditate, that Christ left this Sacrament unto us as the *chief* Token and Pledge of his *Love*, not when we would have made him a King, *John* 6. 15. (which might have seemed a Requital of Kindness) but when *Judas* and the High-Priests were conspiring his *Death*, (therefore wholly of his meer Favour.) When *Nathan* would shew *David* how entirely the *poor Man* loved his *Sheep* that was killed by the *rich Man*, He gave her (saith he) to eat of his own *Morsels*, and of his own *Cup* to drink, *2 Sam.* 12. 3. And must not then the *Love* of Christ to his Church be unspeakable, when he gives her his own *Flesh* to eat, and his own *Blood* to drink, for her spiritual and eternal Nourishment? If then there be any *Love* in thine Heart, take the *Cup* of *Salvation* into thy Hand, and pledge his *Love* with *Love* again, *Psal.* 116. 11.

Sixthly, When the Minister beginneth the holy Consecration of the Sacrament, then lay aside all praying, reading, and all other Cogitations whatsoever; and settle thy Meditations only upon those *holy Actions* and *Rites*, which, according to *Christ's Institution*, are used in and about the holy Sacrament: For it hath pleased God (considering our Weakness) to appoint those *Rites* as means the better to lift up our Minds to the serious Contemplation of his *Heavenly Graces*.

When therefore thou seest the Minister putting apart *Bread* and *Wine* on the *Lord's Table*, and consecrating them by *Prayers*, and the Rehearsal of *Christ's Institution*, to be a holy Sacrament of the blessed *Body* and *Blood* of *Christ*; then meditate how God the Father, of his meer *Love*

to Mankind, set apart, and sealed his only begotten Son to be the all-sufficient Means and only Mediator, to redeem us from Sin, and to reconcile us to his Grace; and to bring us to his Glory.

When thou seest the Minister break the Bread, being blessed, thou must meditate, that Jesus Christ, the eternal Son of God, was put to death, and his blessed Soul and Body (with the Sense of God's Anger) broken asunder for thy Sins, as verily as thou now seest the holy Sacrament to be broken before thine eyes. And withal call to mind the heinousness of thy Sins, and the greatness of God's Hatred against the same, seeing God's Justice could not be satisfied but by such a Sacrifice.

When the Minister hath blessed and broken the Sacrament, and is addressing himself to distribute it; then meditate, ^a That the King, (who is the Master of the Feast) stands at the Table to see his Guests, and looketh upon thee whether thou hast on thee thy *Wedding Garment. Think also, that all the holy †Angels that attend upon the Elect in the Church, and ^b do desire to behold the Celebration of these holy Mysteries, do observe thy Reverence and Behaviour. Let thy Soul therefore, whilst the Minister bringeth the Sacrament unto thee, offer this, or the like short Soliloquy unto Christ.

^a Mar. 22. 11. * This Wedding-Garment is Righteousness and true Holiness, Rev. 19. 8. Eph. 4. 24.
 † 1 Cor. 11. 10. ^b 1 Pet. 1. 12.

*A sweet Soliloquy to be said betwixt the Consecration
and Receiving of the Sacrament.*

IS it true indeed, that God will^e dwell on Earth? Behold the Heaven, and the Heaven of Heavens are not able to contain thee! How much more unable is the Soul of such a sinful Caitiff as I am, to receive thee?

But seeing it is thy blessed Pleasure to come thus to^d sup with me, and to^e dwell in me, I cannot for joy but burst out and say, What is Man, that thou art mindful of him? And the Son of Man, that thou visitest him? What Favour soever thou vouchsafest me in the abundance of thy Grace, I will freely confess what I am in the wretchedness of my Nature: I am, in a word, a carnal Creature, whose very Soul is^f sold under Sin; a wretched Man, compassed about with^g a Body of Death. Yet, Lord, seeing thou^h callest, here I come; and seeing thou callest Sinners, I have thrust my self in among the rest; and seeing thou callest all with their heaviest Loads, I see no Reason why I should stay behind. O Lord, I am sick, and whither should I go, but unto thee the Physician of my Soul? Thou hast cured many, but never didst thou meet with a more miserable Patient; for I am more leprous than Gehazi, more unclean than Magdalen, more blind in Soul than Bartimeus was in Body; for I have lived all this while, and never seen the true Light of thy Word. My Soul runs with a

^c 1 King. 8. 27. ^d Rev. 3. 20. ^e Joh. 14. 23. ^f Rom. 7. 14. ^g verse 24. ^h Mat. 9. 13. Mat. 11. 28.

greater Flux of Sin, than was the Hemorrhoidal Issue of Blood : Mephibosheth was not more lame to go, than my Soul is to walk after thee in love : Jeroboam's Arm was not more withered to strike the Prophet, than my Hand is maimed to relieve the Poor. Cure me, O Lord, and thou shalt do as great a work as in curing them all. And though I have all their Sins and Sores; yet, Lord, so abundant is thy Grace, so great is thy Skill, that, if thou wilt, thou canst with a Word forgive the one, and heal the other : And why should I doubt of thy Good Will ; when to save me, will cost thee now but one loving Smile, who didst shew thy self so willing to redeem me, though it should cost thee all thy Heart-Blood ; and now offereest so graciously unto me the assured Pledge of my Redemption, by thy Blood ? ⁱ Who am I, O Lord God ? And what is my Merit, that thou hast bought me with so dear a Price ? It is merely thy Mercy ; and I, O Lord, ^k am not worthy of the least of all thy Mercies ; much less to be Partaker of this holy Sacrament, the greatest Pledge of the greatest Mercy that ever thou didst bestow upon those Sons of Men whom thou lovest. How might I, in respect of mine own unworthiness, cry out for Fear, at the sight of thy holy Sacrament ; as the Philistines did, ^l when they saw the Ark of God come into the Assembly ! Woe now unto me a Sinner ! but that thy Angel doth comfort me, as he did the Woman : ^m Fear thou not, for I know that thou seekest Jesus which was crucified. It is thou indeed that my Soul seeketh after. And here thou offereest thy self unto me in thy blessed Sacra-

ⁱ 2 Sam. 7. 18. ^k Gen. 32. 10. ^l 1 Sam. 5. 7. ^m Mat. 28. 5. ment.

ment. If therefore *Elizabeth* thought her self so much *honoured* at thy ⁿ Presence in the *Womb* of thy *blessed Mother*, that the *Babe* sprang in her *Belly* for Joy; how should my Soul leap within me for Joy, now that thou comest by thy *holy Sacrament* to dwell in my *Heart* for ever! Oh what an Honour is this, not that the *Mother* of my *Lord*, but my *Lord* himself, should come thus to visit me! Indeed, Lord, I confess with the faithful ^o Centurion, that *I am not worthy that thou shouldest come under my Roof*; and that if thou didst but speak the Word only, my Soul should be saved: Yet seeing it hath pleased the Riches of thy Grace, for the better strengthening of my Weakness, to seal thy Mercy unto me, by thy visible Sign, as well as by thy visible Word; in all thankful Humility my Soul speaks unto thee with the *blessed Virgin*: ^p Behold the Handmaid of the Lord, be it unto me according to thy Word. ^q Knock thou, Lord, by thy Word and Sacraments, at the Door of my Heart; and I will, like the ^r *Publican*, with both my Fists, knock at my Breast, as fast as I can, that thou may'st enter in; and if the Door will not open fast enough, break it open, O Lord, by thine Almighty Power, and then enter in, and dwell there for ever, that I may have cause, with *Zaccheus*, to acknowledge, that ^s *this Day Salvation is come into mine House*. And cast out of me whatsoever shall be offensive unto thee; for I resign the whole Possession of my Heart unto thy sacred Majesty, intreating, that *I may not live henceforth, but that thou mayst*

ⁿ Luke 1. 43, 44. ^o Matt. 8. 8. ^p Luk. 1. 38. ^q Rev. 3. 20. ^r Luk. 18. 13. ^s Luk. 19. 9.

live in me, speak in me, walk in me; and so govern me by thy Spirit, that nothing may be pleasing unto me, but that which is acceptable unto thee: That finishing my course in the Life of Grace, I may afterwards live with thee for ever in the Kingdom of Glory. Grant this, O Lord Jesus, for the Merits of thy Death and Blood-shedding. Amen.

When the Minister bringeth towards thee the Bread thus blessed and broken; and offering it unto thee, bids thee take, eat, &c. then meditate, that *Christ himself* cometh unto thee, and both offereth and giveth indeed unto thy Faith his very Body and Blood, with all the Merits of his Death and Passion, to feed thy Soul unto eternal Life; as surely as the Minister offereth and giveth the outward Signs that feed thy Body unto this temporal Life. The Bread of the Lord is given by the Minister; but the Bread which is the Lord, is given by *Christ himself*.

When thou takest the Bread at the Minister's hand, † to eat it, then rouse up thy Soul to apprehend *Christ by Faith*; and to apply his Merits to heal thy Miseries. Embrace him as sweetly with thy Faith in the Sacrament, as ever *Simeon* hugged him with his Arms in his swaddling Cloths.

As thou eatest the Bread, imagine that thou seest *Christ hanging upon the Cross*, and by his unspeakable Torments fully satisfying God's Justice for thy Sins, and strive to be as verily Partaker of the Spiritual Grace, as of the Elemental Signs. For the Truth is not absent from the

† Sacramentum requirit sacramentum.

Sign ; neither doth *Christ* deceive, when he saith, "*This is my Body* ; but he giveth himself indeed to every Soul that *spiritually* receives him by *Faith*. For as ours is the same *Supper* which *Christ* administred ; so is the same *Christ* verily present at his own *Supper*, not by any *Papal Transubstantiation*, but by a *Sacramental Participation*, whereby he doth truly feed the Faithful unto eternal Life ; not by coming down out of Heaven unto thee, but by lifting thee up from the Earth unto him. According to that old Saying, *Sursum corda*, Lift up your Hearts : And where the *Carcass* is, thither will the *Eagles* resort, *Matth.* 24.

When thou seest the *Wine* brought unto thee apart from the *Bread*, then remember, That the *Blood of Jesus Christ* was as verily separated from his Body upon the Cross, for the remission of thy Sins : And that this is the *Seal of the new Covenant* which God hath made to forgive all the Sins of all penitent Sinners that believe in the Merits of his *Blood-shedding*. For the *Wine* is not a Sacra-

* *Christ* calls it his Body, not the Sign of his Body ; because this Sacrament was instituted not only to signify, but also to communicate the *Spiritual Graces* that they represent ; and by the Signs to draw our Minds to the Graces signified. So *Euthymius* in *Matth.* 19. Non dixit Dominus, Hæc sunt signa corporis mei, sed, Hoc est corpus meum. Oportet ergo non ad naturam eorum quæ proposita sunt aspicere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videris manducaturi estis, & bibaturi illum sanguinem quem fusi sunt qui me crucifigunt. Sacramentum aliquid vobis commendat ; spiritualiter intellectum vivificabit vos, *August.* in *Psal.* 98. speaking in the Person of *Christ*. The Disciples did not eat *Christ* corporally and substantially in the first Institution ; no more do we in the Reiteration of the same *Supper*.

ment

ment of *Christ's Blood* contained in his *Veins*, but as it was *shed* out of his *Body* upon the *Cross* for the *Remission* of the *Sins* of all that * believe in him.

As thou drinkest the *Wine*, and pourest it out of the *Cup* into thy *Stomack*, meditate and believe, That by the *Merits* of that *Blood*, which *Christ* shed upon the *Cross*, all thy *Sins* are as verily forgiven as thou hast now drunk this *Sacramental Wine*, and hast it in thy *Stomack*. And in the instant of drinking, settle thy *Meditation* upon *Christ* as he hanged upon the *Cross*; as if, like *Mary* and *John*, thou didst see him nailed, and his *Blood* running down his blessed *Side* out of that ghastly *Wound* which the *Spear* made in his innocent *Heart*; wishing thy *Mouth* closed to his *Side*, that thou mightest receive that precious *Blood* before it fell to the dusty *Earth*. And yet the actual drinking of that real *Blood* with thy *Mouth*, would be nothing so effectual as this sacramental drinking of that *Blood* spiritually by *Faith*.

For one of the *Soldiers* might have drunk that, and been still a *Reprobate*; but whosoever drinketh it spiritually by *Faith* in the *Sacrament*, shall surely have the *Remission* of his *Sins*, and *Life everlasting*.

As thou feelest the *Sacramental Wine* which thou hast drunk, warming thy cold *Stomack*; so endeavour to feel the *Holy Ghost* cherishing thy *Soul* in the joyful Assurance of the *Forgiveness*.

* Mat. 26 28. y If Remission of Sins and eternal Life had been appropriated to the drinking of the real Blood, doubtless *John* and *Mary* would have made Means to have drunk it: But *John* ascribes the Vertue to believing that it was shed.

of all thy Sins by the Merits of the Blood of *Christ*. And to this end God giveth every faithful Soul, together with the *Sacramental Blood*, the *Holy Ghost* to drink; ² *We are all made to drink into one Spirit*. And so lift up thy Mind from the Contemplation of *Christ*, as he was crucified upon the *Cross*, to consider how he now ^a *sits in Glory, at the right hand of his Father*, making ^b *Intercession* for thee, by presenting to his Father the *unvaluable Merits* of his Death, which he once suffered for thee, to appease his Justice for the Sins which thou dost daily commit against him.

After thou hast eaten and drunk both the Bread and Wine, labour that as those *Sacramental Signs* do turn to the nourishment of thy Body, and by the digestion of *Heat* become ^c *one* with thy Substance; so by the operation of *Faith*, and the *Holy Ghost*, thou may'st become *one* with *Christ*, and *Christ* with thee; and so may'st feel thy *Communion with Christ* confirmed and increased daily more and more. That as it is impossible to separate the Bread and Wine digested into the Blood and Substance of the Body; so it may be more impossible to part *Christ* from thy *Soul*, or thy *Soul* from *Christ*.

Lastly, As the Bread of the Sacrament, tho' consisted of many Grains, yet makes but one Bread; so must thou remember, That though all the faithful are many, yet are they all but one *mystical Body*, whereof *Christ* is *Head*. And therefore thou must love every Christian as thy self, and a *Member of thy Body*.

² 1 Cor. 12. 13. ^a Rom. 8. 34. ^b Heb. 7. 25. Heb. 9. 24. ^c 1 Cor. 10. 17. Unus est panis communis ratione Sacramenti, non autem necessario unus numero. This

Thus far of the Duties to be done at the Receiving of the Holy Sacrament, called *Meditation*.

3. Of the Duties which we are to perform after receiving of the Holy Communion, called *Action or Practice*.

THE Duty which we are to perform after the Receiving of the *Lord's Supper*, is called *Action or Practice*; without which, all the rest will minister unto us no Comfort.

The *Action* consists of Two sorts of Duties: First, such as we are to perform in the *Church*; or else, after that we are gone *Home*.

Those that we are to perform in the *Church*, are either *several* from our own *Souls*, or else *jointly* with the *Congregation*.

The several Duties which thou must perform from thine own *Soul*, are Three: First, Thou must be careful (that forasmuch as Christ now dwelleth in thee,) to entertain him in a clean *Heart*, and with pure *Affections*; for the most holy will be holy with the holy: For if *Joseph of Arimathea*, when he had begged of *Pilate* his dead *Body*, to bury it, wrapped it in sweet *Odours*, and fine *Linnen*, and laid it in a new *Tomb*; how much more shouldst thou lodge Christ in a new *Heart*, and perfume his Rooms with the odouriferous *Incense* of *Prayers*, and all pure *Affections*! If God required *Moses* to provide a *Pot* of pure *Gold* to keep the *Manna* that fell in the *Wilderness*; what a pure *Heart* shouldst thou provide to receive this divine *Manna* that is come down from *Heaven*?

1. Psal. 19. 26. Sancta non nisi sancte & sanctis.

And

And as thou camest *sorrowing* like ^e Joseph and Mary, to seek Christ in the Temple ; so now having there found him in the *midst* of his Word and Sacraments, be careful with Joy to carry him home with thee, as they did.

And if the Man that found but *his lost Sheep*, ^e rejoiced so much, how canst thou, having found the Saviour of the World, but rejoice much more ?

Secondly, Thou must offer the Sacrifice of a private *Thanksgiving* unto God for this inestimable Grace and Mercy : For as this Action is common unto the whole Church ; so it is applied particularly to every one of the Faithful in the Church ; and for this particular Mercy, every Soul must joyfully offer up a particular Sacrifice of *Thanksgiving*. For if the *Wise Men* rejoiced so much when they saw the *Star* which conducted them unto Christ ; and worshipped him so devoutly when he lay a Babe in the Manger ; and offered unto him their *Gold*, *Myrrh*, and *Frankincense* ; how much more shouldst thou rejoice, now that thou hast both *seen* and *received* this Sacrament, which guideth thy Soul unto him, where he sitteth at the right hand of his Father in *Glory* ? And thither lifting up thy Heart, adore him, and offer up unto him the *Gold* of a pure Faith, the *Myrrh* of a mortified Heart, and this or the like *sweet Incense* of Prayer and *Thanksgiving*.

^e Luke 2. 46. f Luke 15. 6.

A Prayer

*A Prayer to be said after the Receiving of the
Communion.*

WHAT shall I render unto thee (O blessed Saviour) for all these *Blessings* which thou hast so graciously bestowed upon my Soul? How can I sufficiently *thank* thee, when I can scarce *express* them? Where thou might'st have made me a *Beast*, thou mad'st me a *Man* after thine own *Image*. When by Sin I had lost both thine *Image*, and my *self*, thou didst renew in me thine *Image* by thy Spirit, and didst *redeem* my Soul by thy Blood again: And now thou hast given unto me thy Seal and Pledge of my *Redemption*; nay, thou hast given thy self unto me, O blessed Redeemer! Oh what an ineffable *Treasure of Riches*, and over-flowing *Fountain of Grace*, hath he got, who hath gained thee! No Man ever *touched* thee by *Faith*, but thou didst *heal* him by *Grace*; for thou art the *Author of Salvation*, the *Remedy of all Evils*, the *Medicine of the Sick*, the *Life of the Quick*, and the *Resurrection of the Dead*. Seemed it a small Matter unto thee to appoint thy holy *Angels* to attend upon so vile a Creature as I am; but that thou would'st enter thy self into my Soul, there to *preserve*, *nourish* and *cherish* me unto Life everlasting?

If the *Carcase* of the *dead Prophet* could revive a *dead Man* that touched it; how much more shall the *living Body of the Lord of all Prophets* quicken the Faithful, in whose Heart he dwelleth? And if thou wilt raise my Body at

the *last Day* out of the *Dust* ; how much more wilt thou now *revive* my *Soul* which thou hast *sanctified* with thy *Spirit*, and *purified* with thy *Blood* ? O Lord, what could I more desire, or what could'st thou more bestow upon me, than to give me thy *Body* for *Meat*, thy *Blood* for *Drink*, and to *lay down* thy *Soul* for the *Price* of my *Redemption* ? Thou, Lord, enduredst the *Pain*, and I do reap the *Profit* : I received *Pardon*, and thou didst bear the *Punishment*. Thy *Tears* were my *Bath*, thy *Wounds* my *Weal*, and the *Injustice* done to thee, satisfy'd for the *Judgment* which was due to me. Thus, by thy *Birth* thou art become my *Brother*, by thy *Death* my *Ransom*, by thy *Mercy* my *Reward*, and by thy *Sacrament* my *Nourishment*. O Divine Food ! by which the *Sons of Men* are transformed into the *Sons of God* ; so that *Man's Nature* dieth, and *God's Nature* liveth and ruleth in us. Indeed, all *Creatures* wondred that the *Creator* would be inclosed nine Months in the *Virgin's Womb* ; (though her *Womb* being replenished with the *Holy Ghost*, was more splendid than the *Starry Firmament*) but that thou should'st thus humble thy self to dwell for ever in my *Heart*, which thou found'st more unclean than a *Dunghil* ; it is able to make all the *Creatures* in *Heaven* and *Earth* to stand amazed. But seeing it is thy free *Grace* and meer *Pleasure* thus to enter and to dwell in my *Heart*, I would to God that I had so pure a *Heart* as my *Heart* could wish to entertain thee. And who is fit to entertain *Christ* ? Or who, tho' invited, would not choose with *Mary* rather to sit at thy *Feet*, than presume to sit with thee at thy *Table* ? Though I want a pure *Heart* for thee

to dwell in, yet weeping Eyes shall never be wanting to wash thy blessed Feet, and to lament my filthy Sins. And albeit I cannot weep so many Tears as may suffice to wash thy holy Feet; yet, Lord, it is sufficient that thou hast shed Blood enough to cleanse my sinful Soul. And I am fully (O Lord) assured, that all the dainty Fare wherewith the disdainful Pharisee entertained thee at his Table, did not so much please thee as those Tears which penitent Mary poured under the Table. I would therefore wish, with Jeremy, that my Head were a Fountain of Tears; that seeing I can by no means yield sufficient Thanks for thy Love to me; yet I might, by continual Tears, testify my Love unto thee. And though no Man is worthy of so infinite a Grace, yet this is my Comfort, That he is worthy whom thou in Favour accountest worthy. And seeing that now of thy meer Grace thou hast counted me (among other thy Chosen) worthy of this unspeakable Favour, and sealed by thy Sacrament the Assurance of thy Love, and the Forgiveness of my Sins: O Lord, confirm thy Favour unto thy Servant; and say of me as Isaac did of Jacob, *I have blessed him, therefore he shall be blessed.* And that I may say unto thee with David, *Thou, O Lord, hast blessed my Soul, and made it thy House, and it shall be blessed for ever.* And seeing it pleased thee *to bless the House of Obed-edom, and all his Household, whilst the Ark of the Lord remained in his House;* I doubt not but thou wilt much more bless my Soul and Body, and all

a Gen. 27. 33. *b* 1 Chron. 17. 27. *c* 2 Sam. 6. 11, 12.

that do belong unto me, now that it hath pleased thy Majesty of thine own Good Will to enter under my Roof, and to dwell for ever in my poor Cottage. Bless me, O Lord, so that my Sins may wholly be remitted by thy Blood, my Conscience sanctified by thy Spirit, my Mind enlightened by thy Truth, my Heart guided by thy Spirit, and my Will in all things subdued to thy blessed Will and Pleasure. Bless me with all Graces which I want, and increase in me those good Gifts which thou hast already bestowed upon me. And seeing that I hold thee not by the Arms, as Jacob wrestling without me; but inwardly dwelling by Faith within me; surely, Lord ^d I will never let thee go, unless thou bless me, and give me a new Name, a new Heart, a new Spirit, and Strength by the Power of God, to prevail over Sin and Satan. And I beseech thee, O Lord, desire not to depart from me, as thou didst from Jacob, because the Day breaketh, and thy Grace beginneth to dawn and appear. But I from my Soul humbly, with the *Emautes*, intreat thee, O sweet Jesus, to abide with me, because it draweth towards Night. For the Night of Temptation, the Night of Tribulation; yea, my last long Night of Death approacheth, O blessed Saviour, stay with me therefore now and ever. And ^e if thy Presence go not home with me, carry me not from hence. Go with me, and live with me, and let neither Death nor Life separate me from thee. Drive me from my self, draw me unto thee. Let me be sick, but sound in thee; and in my Weakness let thy Strength appear. Let

^d Gen. 32. 24. &c. ^e Exod. 33. 14.

me seem as *dead*, that thou *alone* may'st be seen to live in me ; so that all my *Members* may be but *Instruments* to act thy *Motions*. ^f Set me as a *Seal* upon thine *Heart* ; and let thy *Zeal* be settled upon mine, that I may be out of love with all, that I may be only in love with thee. And grant, O Lord, that as thou now vouchsafest me this *Favour* to sit at thy *Table*, to receive this *Sacrament* in thy *House of Grace* ; so I may hereafter, through thy *Mercy*, be received to ^g eat and drink at thy *Table* in thy *Kingdom of Glory*. And for thy *Mercy*, I do here with the four *Beasts*, and twenty four *Elders*, cast my self down before thy *Throne of Grace*, acknowledging, that it is thou that hast ^h redeemed me with thy *Blood*, and that *Salvation* cometh only from thee. And therefore ⁱ unto thee I do yield all *Praise* and *Glory*, and *Wisdom*, and *Thanks*, and *Honour*, and *Power*, and *Might*, and *Majesty*, O my Lord, and my God, for evermore. Amen.

Thirdly, Seeing *Christ* hath sacrificed himself for thee, (and all that thou canst give is too little) therefore thou must offer thy self to be a ^k living, holy and acceptable *Sacrifice* unto God, by serving him in ^l Righteousness and Holiness all thy Days. Thus *Tertullian* witnesseth, That in his Time a *Christian* was known from another Man, only by the *Holiness* and *Uprightness* of his *Life*.

2. Of the Duties which we are to do after the Communion, jointly with the Congregation.

THE Duties to be performed jointly with the Church, are Three. First, *Publick*

^f Cant. 8. 6. ^g Luk. 22. 30. ^h Rev. 5. 9. ⁱ Chap. 7. 10. 11, 12. & Rom. 12. 1. ^l Luke 1. 75.

Thanksgiving, both by *Prayers* and ^a *singing of Psalms*. Thus Christ himself and his Apostles did. Secondly, *Joining with the Church*, ^b in giving (every Man according to his Ability) towards the *Relief of the Poor*. This was the manner of the *Primitive Churches*, to make *Colledions* and * *Love-Fasts* after the *Lord's Supper*, for the Relief of the poor Christians. Thirdly, When Thanks and Praise is ended, then with all Reverence to stand up and to receive the *Blessing of God* by the Mouth of his *Minister*; and to receive it as if thou didst hear *God himself* pronouncing it unto thee from Heaven. For by *their Blessing*, ^a *God doth bless his People*.

Thus far of the Duties to be practised in the Church.

The Duties which thou art to practise after that thou art departed home, are Three. First, To observe diligently whether thou hast truly received Christ in the Sacrament. Which thou mayst thus easily percieve; for seeing ^b his *Flesh is Meat* indeed, and his *Blood is Drink* indeed, and that he is so full of *Grace*, that no Man ever touched him by *Faith*, but he received *Virtue* from him; it cannot possibly be, that if thou hast eaten his *Flesh*, or drunk his *Blood*, but thou

^a Mat. 26. 30. Which is probable to have been the 123. Psal. ^b 1 Cor. 16. 1. Rom. 15. 25. Qui copiosiores sunt & volunt pro arbitrio quisque suo quod visum est, contribuant; & quod ita colligitur apud præpositum deponitur, atque inde ille opitulatur pupillis & viduis, & qui propter morbum aut aliquam aliam causam egent, &c. Justin. Martyr. Apolog. 2. * ἀγάρην, Lucrum est pietatis nomine facere sumptum. Tert. Apo. adv. Gen. c. 39. ^a Num. 6. 23, 27. ^b Joh. 6. 55.

shalt receive Grace and Power to be cleansed from thy Sins and Filthiness. For if the ^c *Hemorrhoid* that did but touch his *Garment*, had her *bloody Issue* that continued so long, forthwith stanch'd; how much more will the *bloody Issue* of thy *Sin* be stanch'd, if thou then hast truly eaten and drunk the *very Flesh and Blood* of *Christ*! But if thy *Issue* still runneth, thou may'st justly suspect thou hast never yet truly touch'd *Christ*.

Secondly, Seeing thou hast now reconciled thy self to *God*, and renewed thy *Covenant*, and vow'd Newness and Amendment of *Life*; thou must therefore have a special care that thou dost not yield to commit thy former Sins any more; knowing, that the ^{*} *unclean Spirit*, if ever he can get into thy *Soul* again, after it is swept and garnished, he will enter forcible Possession with seven other *Devils* worse than himself: So that the end of that *Man* shall be worse than the beginning. Be ye not therefore like the *Dog* † that returns to his *Vomit*, or the *washed Sow* that walloweth in the *Mire* again. And return not to thy Malice, like to the *Adder*, who laying aside her *Poison* while she drinks, takes it up again when she hath done. But when either the *Devil* or thy *Flesh* shall offer to tempt and move thee to relapse into thy former Sins; answer them as the *Spouse* doth in the *Canticles*, ^{*} *I have put off my Coat* (of my former Corruption) how shall I put it on? *I have washed my Feet*, how shall I defile them again?

^c Mark 5. 29. ^{*} Matth. 12. 43, &c. † 2 Pet. 2. 22.
^a Cant. 5. 3.

Lastly, If ever thou hast found either Joy or Comfort in receiving the Holy Sacrament, let it appear by the *eager Desire* of Receiving it * *often* again. For the *Body of Christ*, as it was ^b *anointed with the Oil of Gladness above his Fellows*; so doth it yield a *sweeter Savour* than all the Ointments of the World: The *fragrant Smell* whereof allureth all Souls who have once tasted the Sweetness thereof, ever after to desire *oftner* to taste thereof again. ^c *Because of the Savour of thy good Ointments, therefore do the Virgins love thee.* O ^d *taste therefore often, and see how good the Lord is!* saith David. This is the *Commandment of Christ himself*, Do this in Remembrance of me; and in doing this, thou shalt shew thy self best *mindful and thankful* for his Death. For as *of as ye shall eat this Bread, and drink this Cup, yet shall shew the Lord's Death until he come.* And let this be the chief End whereunto both thy Receiving and Living tendeth; that thou may'st be a holy Christian, ^e *zealous of Good Works, purged from Sin, to live soberly, righteously, and goldly in this present World*; that thou may'st be *acceptable to God, profitable to thy Brethren, and comfortable unto thine own Soul.*

Thus far of the manner of glorifying God in thy Life.

* Scio Romæ hanc esse consuetudinem, ut fideles semper Christi corpus accipiant. Hier. Apol. adv. Jovin. Quotidie communionem Eucharistiæ percipere non laudo, nec reprehendo. Omnibus Dominicis diebus communicandum suadeo & hortor, si mens sine affectu peccandi sit. Aug. (vel potius Gennadius) lib. de Ec. Dogm. c. 53. ^b Psal. 45. 7. Heb. 1. 9. ^c Cant. 1. 3. ^d Psal. 34. 8. ^e Tit. 2. 12. 14.

Now followeth the Practice of Piety in glorifying God in the Time of Sicknes, and when thou art called to die in the Lord.

AS soon as thou percieveſt thy ſelf to be viſited with any Sickneſs, meditate with thy ſelf.

1. That ^r Miſery cometh not forth of the Duſt, neither doth Affliction ſpring out of the Earth. Sickneſs comes not by Hap or Chance (as the ^s Philiftines ſuppoſed that their Miſe and Emrods came) but from Man's Wickedneſs, which as Sparkles breaketh out. Man ſuffereth (ſaith ^b Jeremy) for his Sins. Fools (ſaith ⁱ David) by reaſon of their Tranſgreſſions, and becauſe of their Iniquities are afflicted. As therefore Solomon adviſeth a Man to carry himſelf towards an earthly Prince; ^k If the Spirit of him that ruleth riſe up againſt thee, leave not thy Place; for Gentleneſs paciſieth great Sins: So counſel I thee to deal with the Prince of Princes. If the Spirit of him that ruleth Heaven and Earth riſe up againſt thee, let not thy Heart deſpair, for Repentance paciſieth great Sins. And ^l whoſoever returneth in his Affliction to the Lord God of Iſrael, and ſeeks him, he will be found of him.

2. ^m Shut to thy Chamber-Door; ⁿ Examine thine own Heart upon thy Bed; ^o Search and try thy ways. Search as diligently for thy capital Sin as ^p Joſhua did for Achan, till thou findeſt it: For albeit God, when he beginneth to chaſten his Children, hath reſpect to all their Sins; yet when

f Job 5. 6. g 1 Sam. 6. 9. h Lam. 3. 39. i Pſal. 107. 17. k Eccleſ. 10. 4. l 2 Chron. 15. 4. m Mat. 6. 6. n Pſal. 4. 4. o Lam. 3. 40. p Joſhua 7. 16, &c.

his Anger is incensed, he chiefly taketh occasion to chasten and enter with them into Judgment, for some *one* grievous Sin, wherein they have lived without Repentance.

3. When thou hast thus considered all thy Sins, put thy self before the Judgment-Seat of God, as a Felon or Murderer standing at the Bar of an earthly Judge; and with Grief and Sorrow of Heart *confess* unto God all thy known Sins, especially thy Capital Offences, wherewith God is chiefly displeased. Lay them open, with all the Circumstances of the *Time, Place* and *Manner* how they were committed, as may most serve to aggravate the *heinousness* of thy Sins, and to shew the *Contrition* of thy Heart for the same. Lift up thine Hand, and acknowledge thy self before the righteous Judge of Heaven and Earth, guilty of eternal Death and Damnation for those thy heinous Sins and Transgressions. And having thus *accused* and *judged* thy self, cast down thy self before the *Footstool* of his Throne of Grace; assuring thy self, that whatsoever the *Kings* of Israel be, yet the God of Israel is a merciful God: And cry unto him from a penitent and faithful Heart, for Mercy and Forgiveness, as eagerly and earnestly as ever thou knewest a Malefactor, being to receive his Sentence, crying unto the Judge for Favour and Pardon; vowing Amendment of Life, and (by the Assistance of his Grace) never to commit the like Sin any more. All which thou mayst do in these or the like Words.

¶ *Psal.* 99. 5. *Heb.* 4. 16. * *1 King.* 20. 31.

A Prayer

A Prayer when one begins to be sick,

O Most Righteous Judge, yet in JESUS CHRIST my gracious Father ; I, wretched Sinner ! do here return unto thee (though driven with *Pain and Sickness*) like the *Prodigal Child* with *Want and Hunger*. I acknowledge that this *Sickness and Pain* comes not by blind *Chance or Fortune*, but by thy *Divine Providence and special Appointment*. It is the *Stroke of thy heavy Hand*, which my *Sins* have justly deserved ; and ¹ *the things that I feared, are now fallen upon me*. Yet I do well perceive, That ¹ *in Wrath thou remembrest Mercy*, when I consider how many and how heinous are my *Sins*, and how few and easie are thy *Corrections*. Thou might'st have stricken me with some fearful and sudden *Death*, whereby I should not have had either *Time or Space* to have called upon thee for *Grace and Mercy* ; and so I should have perished in my *Sins*, and have been for ever condemned in *Hell*.

But thou, O Lord, visitest me with such a *Fatherly Chastisement* as thou usest to visit thy dearest *Children* whom thou best lovest ; giving me (by this *Sickness*) both *Warning and Time to Repent*, and to sue unto thee for *Grace and Pardon*. I take not therefore, O Lord, this thy *Visitation* as any *Sign of thy Wrath or Hatred* ; but as an *assured Pledge and Token of thy Favour and Loving-kindness*, whereby thou dost with thy *temporal Judgments*, draw me to ¹ *judge of my self*, and to *repent of my wicked Life*, that I should not be condemned with the *godless and unrepenting*

¹ Job. 3. 25. ¹ Hab. 3. 2. ¹ 1 Cor. 11. 13.

World. For thy holy Word assures me, That
 * *whom thou lovest, thou thus chastenest*; and that
 thou scourgest every son whom thou receivest: That if
 I endure thy chastening, thou offerest thy self unto me
 as unto a son; and that all that continue in sin, and
 yet escape without correction (*whereof all thy Chil-*
dren are partakers) are bastards and not sons; and
 that thou chastenest me for my profit, that I may be
 a partaker of thy holiness. O Lord, how full of
 Goodness is thy Nature, that hast dealt with me so
 graciously in the time of my Health and Prosperi-
 ty; and now being provoked by my Sins and Un-
 thankfulness, hast such fatherly and profitable
 Ends, in inflicting upon me this Sickness and
 Correction!

I confess, Lord, that thou dost justly afflict my
 Body with Sickness, for my Soul was sick before
 of a long Prosperity, and surfeited with Ease,
 Peace, Plenty and Fulness of Bread. And now,
 O Lord, I lament and mourn for my Sins: ^a *I ac-*
knowledge my Wickedness, and mine Iniquities are
always in my sight. Oh, what a wretched Sinner
 am I, void of all Goodness by Nature, and full of
 Evil by sinful Custom! Oh, what a world of Sin
 have I committed against thee, whilst thy long-
 sufferance expected my Conversion, and thy Blef-
 sings wooed me to Repentance! Yet, O my God,
 seeing it is thy Property more to respect the Good-
 ness of thine own Nature, than the Deserts of
 Sinners; I beseech thee, O Father, for thy Son
Jesus Christ his sake, and for the Merits of that
all-satisfying Death which he hath voluntarily suffer-
 ed for all who believe in him, ^b *Have mercy*

^a Heb. 12. 6, 7, &c. ^a Psal. 51. 3. ^b Psal. 51. 1.

upon me, according to the multitude of thy Mercies; turn thy Face away from my Sins, and blot out all mine Iniquities: ^c Cast me not out of thy Presence, ^d neither reward me according to my Deserts: For if thou dost reject me, who will receive me? or who will succour me, if thou dost forsake me? But thou, O Lord, art the helper of the helpless, ^e and in thee the fatherless findeth mercy: For though my Sins be exceeding great, yet thy Mercy, O Lord, far exceedeth them all: Neither can I commit so many, as thy Grace can remit and pardon. Wash therefore, O Christ, my Sins with the Vertue of thy precious Blood, especially those Sins, which from a penitent Heart I have confessed unto thee: But chiefly, O Lord, for Christ his sake forgive me ^f. And seeing that of thy Love thou didst lay down thy Life for my Ransom, when I was thine Enemy: Oh! save now the Price of thine own Blood, when it shall cost thee but a smile upon me, or a gracious appearance in thy Father's Sight in my behalf. Reconcile me once again, O merciful Mediator, unto thy Father: For though there be nothing in me that can please him; yet I know that in thee, and for thy sake, he is ^g well pleased with all whom thou acceptest and lovest. And if it be thy blessed Will, remove this Sickness from me, and restore me to my former Health again; that I may live longer to set forth thy Glory and to be a Comfort to my Friends who depend upon me; and to procure to my self a more settled Assurance of that heavenly Inheritance which thou hast prepared for me. And then, Lord, thou

^c Psal. 51. 11. ^d Psal. 28. 4. ^e Hos. 14. 3. ^f Here name that sin which most troubleth thy Conscience. ^g Mat. 3. 17.

thalt see how religiously and wisely I shall ^hredeem the time, which heretofore I have so lewdly and prophanelly spent. And to the end, that I may the sooner and the easier be delivered from this Pain and Sicknes; direct me, O Lord, I beseech thee, by thy Divine Providence, to such a *Physician* and *Helper*, as that (by thy *Blessing* upon the Means) I may recover my former Health and Welfare again. And, good Lord, vouchsafe, that as thou hast sent this *sickness* unto me; so thou wouldst likewise be pleased to send thy *holy Spirit* into my Heart, whereby this present Sicknes may be sanctified unto me; that I may use it as thy School, wherein I may learn to know the greatness of my Misery, and the Riches of thy Mercy; that I may be so humbled at the one, that I *despair* not of the other; and that I may so renounce all Confidence of Help in my self, or in any other Creature; that I may only put the whole Rest of my Salvation in thy all-sufficient Merits. And forasmuch as thou knowest, Lord, how weak a Vessel I am, full of Frailty and Imperfections; and that by Nature I am angry and froward under every Cross and Affliction: O Lord, who art the ⁱ*Giver of all good Gifts*, arm me with Patience to endure thy blessed Will and Pleasure, and of thy Mercy ^k*lay no more upon me*, than I shall be able to endure and suffer. Give me Grace to behave my self in all Patience, Love and Meekness, unto those that shall come and visit me; that I may thankfully receive, and willingly embrace all good Counsels and Consolations from them; and that they may likewise see in me such a good Example of Pa-

^h Eph. 5. 6. ⁱ Jam. 1. 17. ^j Joh. 3. 27. ^k 1 Cor. 10. 13.

ience,

tience, and hear from me such godly Lessons of Comfort, as may be Arguments of my Christian Faith and Profession, and Instructions unto them how to behave themselves when it shall please thee to visit them with the like Affliction of Sickness. I know, O Lord, I have deserved to die; and I desire not longer to live, than to amend my wicked Life, and in some better measure to set forth thy Glory. Therefore, O Father, if it be thy blessed Will, restore me to Health again, and grant me a longer Life. But if thou hast, according to thy eternal Decree, appointed by this Sickness to call for me out of this transitory Life; I resign my self into thy Hands, and holy Pleasure; ¹ thy blessed Will be done, whether it be by Life or by Death. Only I beseech thee of thy mercy forgive me all my Sins, and prepare my poor Soul, that by a true Faith, and unfeigned Repentance, she may be ready against the Time that thou shalt call for her out of my sick and sinful Body. O heavenly Father, who art the Hearer of Prayers, hear thou in Heaven this my Prayer; and in this Extremity grant me these Requests; not for any Worthiness that is in me, but for the Merit of thy beloved Son Jesus, my only Saviour and Mediator; for whose sake thou hast promised to hear us, and to grant ^a whatsoever we shall ask of thee in his Name. In his Name therefore and in his own Words, I conclude this my imperfect Prayer, saying, Our Father which art in Heaven, Hallowed be thy Name, &c.

Having thus reconciled thy self unto God in Christ.

¹ Psal. 115. ^m Psal. 65. 2. 1 Kings 8. 39. ⁿ Joh. 16. 23.

1. Let

1. Let thy next Care be to set thy *House* in Order, as *Esay* advised * *King Hezekias*; making thy last *Will* and *Testament*, (if it be not already made.) If it be made, then peruse it, confirm it, and for avoiding all Doubts and Contention, publish it before Witnesses, that (if God call for thee out of this Life) it may stand in Force and unalterable, as thy last *Will* and *Testament*, and so deliver it locked or sealed up in some Box, to the keeping of a faithful Friend, in the Presence of honest Witnesses.

2. But in making thy *Testament*, take a Religious *Divine's* Advice, how to bestow thy Benevolence; and some honest *Lawyer's* Counsel, to continue it according to *Law*.

Dispatch this before thy Sickness doth increase, and thy Memory decay; lest otherwise thy *Testament* prove a dotement, and so be another Man's Fancy, rather than thy *Will*.

3. To prevent many Inconveniencies, let me recommend to thy Discretion two Things.

1. If God hath blessed thee with any competent State of Wealth, make thy *Will* in thy Health-time. It will neither put thee farther from thy Goods, nor hasten thee sooner to thy Death: But it will be a greater Ease to thy mind in freeing thee from a great Trouble when thou shalt have most need of Quiet: For when thy *House* is set in Order, thou shalt be better enabled to set thy *Soul* in Order, and to dispose of thy Journey towards God.

2. If thou hast Children, give to every one of them a Portion, according to thy Ability, in thy Life-time; that thy Life may seem an Ease,

* *Iſa.* 38: 1.

and not a *Yoke* unto them: Yet so give, as that thy Children may still be beholden unto thee, and not thou unto them. But if thou keep all in thy Hands whilst thou livest, they may thank *Death*, and not *thee*, for the Portion that thou leavest them. If thou hast no Children, and the Lord hath blessed thee with a great Portion of the Goods of this World, and if thou meanest to bestow them upon any *charitable* or pious Uses, put not over that *good Work* to the Trust of Others, seeing thou seest how most of other Mens *Executors* prove almost *Executioners*. And if Friends be so unfaithful in a Man's *Life*, how much greater Cause hast thou to distrust their Fidelity after thy *Death*? Lamentable Experience sheweth how many *dead men's Wills* have of late either been quite *concealed*, utterly *overthrown*, or by Cavils and Quirks of Law, *frustrated* or *altered*: Whereas by the *Law of God*, the Will of the Dead should not be ^a *violated*; but all his godly intentions conscionably performed and fulfilled, as in the Sight of God, who in the *Day of the Resurrection*, will be ^b *just Judge* both of the *quick* and *dead*. And if any thing should hap in his Will to be *ambiguous* or *doubtful*, it should be ^c construed as it might come nearest to the Honour of God, and the *honest Intention of the Testator*. But let the *Vengeance* due to such unchristian Deeds, light on the *Actors* that do them, not on the *King*.

^a Gal. 3. 15. Heb. 9. 17. ^b 2 Cor. 5. 10. Eccl. 12. 14. Rom. 2. 15. 1 Cor. 4. 5. ^c Voluntas testatoris magis inspicenda est quam verba l. cum vir. sect. fami. C. de fidei cum ff. ad leg. Fal. l. si ff. ad Treb. l. ubi sect. te rogo dom

dom wherein they are suffered to be done. And let other rich Men be warned by such wretched Examples, not so to ^d marry their Minds to their Money, as that they will do no good with their Goods, till Death divorceth them. Considering therefore the shortness of thine own Life, and the uncertainty of others just Dealing after thy Death, in these unjust Days : Let me advise thee (whom God hath blessed with Ability and an Intent to do good) to become in thy Life-time, thine own Administrator : Make thine own Hands thine Executors, and thine own Eyes thine Overseers ; cause thy Lanthorn to give her Light before thee, and not behind thee ; and give God the Glory, and thou shalt receive of him in ^e due time the ^f Reward, which of his Grace and Mercy he hath promised to thy good Works.

4. Having thus set thy House and Soul in Order (if the ^g determined Number of thy Days be not expired) God will either have Mercy upon thee, and say ^h Spare him (O killing Malady) that he go not down into the Pit, for I have received a Reconciliation : Or else his Fatherly Providence will direct thee to such a Physician, and to such ⁱ Means, as that by his Blessing upon their Endeavours, thou shalt recover and be restored to thy former Health again. But in any wise take heed that thou, nor none for thee send unto Sorcerers, Wizards, Charmers, or Inchanters,

^d Matrimonium inter Aurum & Arcani, Divortium inter Deum & Animam Aug. Fœlix quem faciunt aliena pericula cautum. ^e Gal. 6. 9. ^f Mar. 10. 42. Mar. 9. 41. &c. Luk. 14. 14. and 18. 22. Mat. 25. 34. 22. 1 Cor. 15. 58. Rev. 14. 13. ^g Job 14. 5. ^h Job. 3. 34. ⁱ 2 Kin. 20. 7. & 5. 7, 8, Joh. 10. 9. 7.

for

for Help: For this were to leave *the God of Israel*, and to go to * *Baal-zebub*, the *God of Ekron*, for Help, as did wicked *Ahaziah*, and to break thy Vow which thou hast made with the blessed *Trinity* in thy Baptism: And be sure that God will never give a Blessing by those Means which he hath accursed; but if he permit *Satan* to ¹ cure thy Body, fear lest it tend to the *Damnation of thy Soul*. Thou art ^m tried, beware.

5. When thou hast sent for *the Physician*, take heed that thou put not thy Trust rather in *the Physician* than in *the Lord*, as *Asa* did; of whom it is said, that he sought not to ⁿ *the Lord in his Disease*, but to *the Physician*; which is a kind of Idolatry, that will increase the Lord's Anger, and make the Physick received uneffectual. Use therefore the Physician as God's *Instrument*, and Physick as God's *Means*. And seeing it is not lawful without Prayer to use ordinary Food, 1 *Tim.* 4. 4. much less extraordinary Physick (whose good Effect depends upon the Blessing of God) before thou takest thy Physick, ° pray therefore heartily unto God to bless it unto thy use, in these or the like Words.

A Prayer before taking of Physick.

O Merciful Father, who art *the Lord of Health and of Sicknes*, of *Life and of Death*; who ^p killest and makest alive; who bringest down to the *Grave*, and raisest up again:

^k 2 *Kin.* 1. 2. 3. ^l *Lev.* 20. 6. *Deut.* 18. 10, &c. ^m *Deut.* 13. 3. ⁿ 2 *Chron.* 16. 12. ^o *Jer.* 8. 22. ^p 1 *Sam.* 2. 6.

I come unto thee as the only *Physician* who canst cure my *Soul* from Sin, and my *Body* from Sickness. I desire neither Life nor Death, but refer my self to thy most holy Will. For ^b *tho' we must needs die, and being dead, our Lives are as Water spilt on the Ground, which cannot be gathered up again; yet hath thy gracious Providence (whilst Life remaineth) appointed Means which thou wilt have thy Children to use; and (by the lawful use thereof) to expect thy Blessing upon thine own Means, to the curing of their Sickness, and restitution of their Health:* And now, O Lord, in this my Necessity, I have, according to thine Ordinance, sent for thy Servant (the *Physician*) who hath prepared for me this *Physick*, which I receive as Means sent from thy Fatherly Hand: I beseech thee therefore, that, as by thy Blessing on a ^c *lump of dry Figs* thou didst heal *Hezekiah's Sore*, that he recovered; and by *seven times washing* in the ^d *River of Jordan*, didst cleanse *Naaman the Syrian* of his Leprosie, and didst restore the Man that was blind from his Birth, ^e *by anointing his Eyes with Clay and Spittle*, and sending him to wash in the *Pool of Siloam*; and by touching the Hand of ^f *Peter's Wife's Mother*, didst cure her of her Fever; and didst restore the Woman that ^g *touch-ed the Hem of thy Garment, from her bloody Issue*: So it would please thee of thine infinite Good-

^b 2 Sam. 14. 14. ^c Isa. 38. 21. ^d 2 King. 5. 14.
^e Joh. 9. 6, 7. ^f Mar. 8. 15. ^g Mat. 9. 20, &c.

ness and Mercy, to sanctifie this *Physick* to my use, and to give such a Blessing unto it, that it may (if it be thy Will and Pleasure) remove this my *Sickness* and *Pain*, and restore me to *Health* and *Strength* again. But if the *Number* of those Days which thou hast ^h appointed for me to live in this Vale of Misery, be at an end; and that thou hast sent this *Sickness*, as thy Messenger, to call me out of this mortal Life; then, Lord, let thy blessed Will be done; for I submit my Will to thy most holy Pleasure. Only I beseech thee increase my *Faith* and *Patience*, and let thy Grace and Mercy be never wanting unto me; but in the midst of all *Extremities* assist me with thy *Holy Spirit* that I may willingly and cheerfully resign up my *Soul* (the Price of thine own *Blood*) into thy most gracious Hands and *Custody*. Grant this, O Father, for *Jesus Christ* his sake; to whom with thee, and the *Holy Ghost*, be all Honour and Glory both now and evermore. Amen.

Meditations for the Sick.

WHilst thy *Sickness* remaineth, use often (for thy Comfort) these few *Meditations*, taken from the *Ends* wherefore God sendeth Afflictions to his Children. Those are *Ten*.

1. That by Afflictions God may not only * correct our Sins past, but also work in us a deeper Loathing of our Natural Corruption, and so prevent us from falling into many other Sins

^b Job 14. 5. *Deus suos Percutit ut emendet. Hier. Com. in Esa. 1.6. Deus calamitates infligit, non extinguere, sed castigare nos cupiens. Basil. serm. 3. in divites.

which

which otherwise we would commit ; like a good *Father* who suffereth his tender *Babe* to scorch his *Finger* in a *Candle*, that he may the rather learn to beware of falling into a greater *Fire*. So that the *Child of God* may say with *David*,
" It is good for me that I have been afflicted, that I may learn thy Statutes ; for ^b before I was afflicted I went astray, but now I keep thy Word. And indeed (saith *St. Paul*) *^c We are chastened of the Lord because we should not be condemned with the World.* With one *Cross* God maketh two *Cures*; the *Chastisement* of Sins past, and the *Prevention* of Sin to come. For though the eternal *Punishment* of Sin (as it proceedeth from *Justice*) is fully pardoned in the *Sacrifice* of *Christ* ; yet we are not (without serious Judging of our selves) exempted from the temporal *Chastisement* of Sin ; for this proceedeth only from the *Love* of God, for our good. And this is the *Reason* that when *Nathan* told *David*, from the *Lord*, that his *Sins* were forgiven ; yet that the *^d Sword* (of *Chastisement*) should not depart from his *House*, and that - his *Child* should surely die. For God, like a skilful *Physician*, seeing the *Soul* to be *prisoned* with the settling of Sin ; and knowing that the reigning of the *Flesh* will prove the *Ruin* of the *Spirit*, ministreth the bitter *Pill* of *Affliction*, whereby the *Reliques* of Sin are purged, and the *Soul* more soundly cured ; the *Flesh* is subdued, and the *Spirit* is sanctified. Oh the *Odiousness* of Sin, which causeth

a Pal. 119. 71. *b* Psal. 119. 67. *c* 1 Cor. 11. 32.
d 2 Sam. 12. 10. *e* Verse 14.

God to chasten so severely his Children, whom otherwise he loveth so dearly.

2. God sendeth Affliction to seal unto us our Adoption : ^f For every Child whom God loveth, he correcteth : And he is a Bastard that is not corrected. Yea, it is a sure Note, that where God seeth Sin, and smites not, there he detests and loves not. Therefore it is said, That he * suffered the wicked Sons of Ely to continue in their Sins, without Correction, because the Lord would slay them. On the other side, there is no surer † Token of God's Fatherly Love and Care, than to be corrected with some Cross, as oft as we commit any sinful Crime. Affliction therefore is a Seal of Adoption, no Sign of Reprobation. For the purest Corn is cleanest fanned, the finest Gold is ofttest tried, and the sweetest Grape is hardest pressed, and the truest Christian heaviest crossed.

3. God sendeth Affliction to wean our Hearts from too much loving this World, and worldly Vanities ; and to cause us the more earnestly to desire and long for ^a Eternal Life. For as the Children of Israel (had they not been ill intreated in Egypt) would never have been so willing to go towards Canaan ; so (were it not for the Crosses and Afflictions of this Life) God's

^f Heb. 12. 6, 7, 8. * Ad mala servantur non moritura mali. 1 Sam. 2. 25. † Namque favor nimius non est favor, ira sed ingens. At favor in magno saepe dolore latet. Basil. Antho. sacr. 4 Crebris tribulationibus Ecclesiam suam Dominus exercet: Ne si cuncta temporalia forte prosper currant, incolatu presentis exilii delectata, minus celestem patriam cuspiret. Beda in Cant. Mundanus affectus presentia amat, temporalia cumulat, Spiritualia negligit, & cum totus se spargit in inis, nil potest amare de summis. Justin. Patriarch. de disc. monast. cap. 4.

Children would not so heartily long, and willingly desire for the Kingdom of *Heaven*. For we see many *Epicures* that would be content to forego *Heaven*, on Condition that they might still enjoy their *Earthly Pleasures*; and (having never tasted the Joys of a better) how loth are they to depart this Life! Whereas the Apostle (that saw ^b *Heaven's Glory*) tells us, that there is no more comparison betwixt the *Joys of Eternal Life*, and the *Pleasures of this World*, than here is betwixt the filthiest *Dung* and the pleasantest *Meat*; or betwixt the stinking ^c *Dung-hil* and the fairest *Bed-Chamber*. As therefore a loving Nurse puts *Wormwood* or *Mustard* on the Breast, to make the Child the rather to forsake the *Dug*; so God mixeth sometimes ^d *Affliction* with the *Pleasures* and *Prosperity* of this Life, lest (like the Children of this Generation) they should forget God, and fall into too much Love of this present evil World; and so by *Riches* grow proud; by *Fame* insolent; by *Liberty* wanton, and ^e *spurn with their heel against the Lord, when they wax fat*. For if God's Children love the World so well when (like a curst *Step-Mother*) she misuseth and strikes us, how should we love this *Harlot*, if she smiled upon us, and stroaked us, as she doth her own worldly Brats? Thus doth God (like a wise and loving Father) embitter with *Crosses* the *Pleasures* of this Life to his Children, that (finding in this earthly State no true and permanent Joys) they might sigh and

^b 2 Cor. 12. 4. ^c Phil. 3. 8. ^d Ne sancti viri aliqui elatione in hac vita superbiunt, quibusdam tentationibus reprimuntur. *Euch. in I. Reg.* ^e Deut. 32. 15.

long for ^t eternal Life, where firm and everlasting Joys are only to be found.

4. By Affliction and Sickneſs God exerciſeth his *Children*, and the Graces which he beſtoweth upon them. He refineth and trieth their *Faith*, as the *Goldſmith* doth his *Gold* in the * Furnace, to make it ſhine more glistening and bright; he ſtirreth us up to pray more diligently and zealouſly, and proveth what *Patience* we have learned all this while in his † *School*. The like Experience he maketh of our *Hope*, *Love*, and all the reſt of our *Chriſtian Vertues*; which, without this Tryal, would ruſt like Iron unexerciſed, or corrupt like ſtanding Waters, that either have no current, or elſe are not ^a poured from Veſſel to Veſſel, whoſe Taſte remaineth, and whoſe Scent is not changed. And rather than a Man ſhould keep ſtill the Scent of his Corrupt Nature to *Damnation*; who would not wiſh to be changed from State to State, by Croſſes and Sickneſs, to *Salvation*: For as the *Camomile* which is trodden groweth beſt, and ſmelleth moſt fragrant; and as the *Fiſh* is ſweeteſt that lives in the ſalteſt Waters, ſo thoſe *Souls* are moſt precious unto *Chriſt*, who are moſt exerciſed and afflicted with his *Croſs*.

5. God ſendeth Afflictions, to demonſtrate unto the World the *trueneſs* of his *Children*.

f 1 Pet. 1. 7. Ut igne purgati & ab admixtione vitiorum carnalium defæcati, ſplendeant examinatæ innocentie claritate. Hilar. in Pfal. 95. † Schola crucis, ſchola lucis. Gubernator in tempeſtate dignoſcitur, in acie miles probatur; delicata jaſtatio eſt, cum periculum non eſt: Conſiſtatio in adverſis, probatio eſt veritatis. Cypr. Serm. 4. de Im. a Jer. 48. 11.

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Love

Love and Service. Every *Hypocrite* will serve God whilst he *prospereth* and *blesseth* him, as the *Devil* falsely accused ^b *Job* to have done; but who (save his loving Child) will love and serve him in *adversity*, when God seemeth to be *angry* and *displeased* with him? Yea, and cleave unto him most inseparably, when he seemeth (with the *greatest Frown* and *Disgrace*) to reject a Man, and to cast him out of his Favour; yea, when he seemeth to *wound* and *kill* as an Enemy? Yea, then to say with *Job*, ^c *Tho' thou, Lord, kill me, yet will I put my Trust in thee*. The loving and the serving of God, and trusting in his Mercy in the time of our *Correction* and *Misery*, is the truest Note of an *unfeigned Child and Servant of the Lord*.

9. Sanctified Affliction is a singular Help to further our true Conversion, and to drive us Home by Repentance to our heavenly Father. In their Affliction (saith the Lord ^d) they will seek me diligently. Egypt's Burdens made ^e *Israel* cry unto God. ^f *David's* Troubles made him pray. ^g *Hezekiah's* Sickness made him to weep, and Misery drove the ^h *Prodigal Child* to return and sue for his Father's Grace and Mercy. Yea, we read of many in the Gospel, that by Sicknesses and Afflictions were driven to come unto Christ, who, if they had had Health and Prosperity, as others, would have (like others) neglected or contemned their Saviour, and never have sought unto him for his saving Health and Grace. For, as the *Ark of Noah*, the higher it was tossed with the Flood, the nearer it mounted towards Heaven: So the

^b Job 1. 9, 10. ^c Job 13. 15. ^d Hos. 5. 15. ^e Exod. 3. 7. ^f Psal. 86. 7. ^g Isa. 38. 2, 3. ^h Luke 15. 16, &c. sanctified

sanctified Soul, the more it is exercised with *Affliction*, the nearer it is lifted towards God. O *blessed* is that *Cross* that draweth a Sinner to ^h come (upon the Knees of his Heart) unto *Christ*, to confess his own Misery, and to implore his endless Mercy! Oh *blessed*, ever *blessed* be that *Christ*, that never refuseth the Sinner that cometh unto him, though Weather-driven by *Affliction* and Misery.

7. *Affliction* worketh in us *Pity* and *Compassion* towards our *Fellow-Brethren* that be in Distress and Misery; whereby we learn to have a ⁱ *Fellow-feeling* of their Calamities, and to condole their Estate, *as if we suffer'd with them*. And for this Cause *Christ* himself would suffer, and be tempted in all things like unto us, (Sin only excepted) that he might be a ^{*}merciful *High Priest*, touched with the feeling of our *Infirmities*. For none can so heartily bemoan the Misery of another, as he who first suffer'd himself the same *Affliction*. Here-upon a Sinner in Misery may boldly say unto *Christ*,

Non ignare mali, miseris succurito Christe.

*Our Frailty sith, O Christ, thou didst perceive,
Condole our State, who still in Frailty cleave.*

8. God useth our Sickneses and *Afflictions* as Means and Examples both to ^{*}manifest unto others the *Faith* and *Vertues* which he hath

^b Deus non delectatur bonis nostris, sed confessionem querit erroris Alb. in Psalm 4. Poenitent. i Heb. 13. 5. & Heb. 4. 15. & 2. 18. & 5. 8, 9. ^{*} Sinit Deus justum incidere in calamitates, ut virtutem quæ in illo latebat, aliis apertam manifestamque faciat. Dam. l. 2. de Orth. cap. 29.

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bestowed upon us; as also to strengthen those who have not received so great a measure of Faith as we. For there can be no greater Encouragement to a weak *Christian*, than to behold a true Professor (in the extremest Sickness of his *Body*) supported with greater Patience and Consolation in his *Soul*. And the comfortable and blessed Departure of such a Man will arm him against the Fear of Death, and assure him that *the Hope of the Godly is a far more precious thing than that Flesh and Blood can understand, or mortal Eyes behold in this Vale of Misery*. And were it not that we did see many of those whom we know to be the undoubted Children of God, to have endured such Afflictions and Calamities before us; the Greatness of the Miseries and Crosses which oft-times we endure, would make us doubt whether we be the Children of God or no. And to this Purpose, *St. James saith, God made Job and the Prophets an Example of suffering Adversity, and of long Patience.*

9. By ^a Afflictions God makes us conformable to the Image of Christ his Son, who being the ^b Captain of our Salvation, was made perfect through Sufferings. And therefore he first bare the Cross in Shame, before he was ^c crowned with Glory; and did first taste ^d Gall before he did eat the ^e Honey-comb; and was first derided, King of the Jews, by the Soldiers in the High-Priest's Hall, before he was saluted ^f King of

^a Rom. 8. 12. ⁱ Pet. 4. 14. ^b Heb. 2. 10. ^c Heb. 2. 7.
^d Mat. 27. 34. ^e Luke 24. 42. Favos post mella gustavit.
 Ter. lib. de Coron. milit. c. 24. ^f Psal. 24. 7.

Glory by the Angels in his *Father's Court*. And the more lively our *Heavenly Father* shall perceive the *Image* of his *natural Son* to appear in us, the better he will love us; and when we have for a time, born his *Likeness* in his *Sufferings*, and ^e fought and ⁿ overcome, we shall be crowned by *Christ*; and with *Christ* sit on his Throne, and of *Christ* receive the ⁱ precious white Stone, and *Morning-Star*, that shall make us ^k shine like *Christ* for ever in his *Glory*.

10. Lastly, That the godly may be humbled in respect of their own State and Misery; and God glorified, by delivering them out of their Troubles and Afflictions, when they call upon him for his Help and Succour. For tho' there be no Man so pure, but if the Lord will *strictly* ^l mark *Iniquities*, he shall find in him just Cause to punish him for his Sin; yet the Lord in Mercy doth ^{*} not *always* in the Affliction of his Children, respect *their Sins*, but sometimes layeth Afflictions and Crosses upon them for his *Glory's* sake. Thus our Saviour *Christ* told his Disciples, That ^m the Man was not born blind for his own or his Parent's Sin; but that the Work of God should be shewed on him. So he told them likewise, that ⁿ *Lazarus's* Sickness was not unto the Death, but for the *Glory* of God. O the unspeakable Good-

g 2 Tim. 4. 7, 8. h Rev. 3. 21. i Rev. 2. 17. k Phil. 3. 21. Ideo tentantur Sancti, ut ipsi se agnoscant. Primas. Esse magnarum virium homo se crederet, si nullum unquam errandem virium defectum sentiret. Greg. 1. 2. Moral. Job 1 Psal. 103. 3. * In his quæ patimur, nullum contra Deum murmur cordi nostro subrepat, quia ad quod hoc Creator, noster operetur, ignotum est. Greg. Epist. 31. m John 9. 3. n John 11. 4.

ness of God, which turneth those Afflictions, which are the *Shame and Punishment* due to our Sins, to be the Subject of his *Honour and Glory*.

These ° are the blessed and profitable *Ends*, wherefore God sendeth Sickness and Affliction upon his Children; whereby it may plainly appear, that *Afflictions* are not *Signs* either of God's *Hatred*, or of our *Reprobation*; but rather *Tokens* and *Pledges* of his *Fatherly Love* unto his Children, whom he loveth, and therefore *chasteneth* them in this Life, where, upon Repentance, there remains Hope of *Pardon*; rather than to refer the Punishment to that *Life*, where there is no Hope of *Pardon*, nor End of *Punishment*. For this Cause, the Christians in the *Primitive Church* were wont to give God *great Thanks* for afflicting them in this *Life*. So the Apostles rejoiced, that they were counted worthy to suffer for *Christ's Name*, Acts 5. 41. And the *Christian Hebrews* suffered with Joy the spoiling of their Goods, knowing that they had in *Heaven* a better and an enduring Substance, Heb. 10. 34. And in respect of those *Holy Ends*, the Apostle saith. ° That though no Affliction for the present seemeth joyous, but grievous; yet afterwards it bringeth the quiet Fruit of Righteousness to them who are thereby exercised. Pray therefore heartily, that as God hath sent unto thee this Sickness; so it would please him to

° Malum pati malum non est: malum facere malum est. Chrys. de Prod. Ind. p Cum vexamur ac premimur, tum maximas gratias agimus indulgentissimo Patri, quod corruptelam nostram non patitur longius procedere, sed plagis ac verberibus emendat. Laet. lib. 5, cap. 23. q Heb. 12. 11.

come *himself* unto thee with thy *Sickness*; by teaching thee to make those *sanctified Uses* of it, for which he hath inflicted the same upon thee.

Meditations for one that is Recovered from Sickness.

IF God hath of his *Mercy* heard thy *Prayers*, and restored thee to thy *Health* again, consider with thy self,

1. That thou hast now received from God, as it were, *another Life*. Spend it therefore to the Honour of God, in *newness of Life*. Let thy Sin die with thy *Sickness*, but live thou by Grace to *Holiness*.

2. Be not the more *secure*, that thou art restored to *Health*, neither *insult* in thy self, that thou hast escap'd *Death*; but think rather, that God (seeing how *unprepared* thou wast) hath of his *Mercy* heard thy *Prayer*, spared thee, and given thee some little longer time of *Respite*, that thou may'st both amend thy *Life*, and put thy self in a better *Readiness* against the Time that he shall call for thee, without *further Delay*, out of this *World*. For though thou hast escap'd this, it may be thou shalt not escape the *next Sickness*.

3. Consider how fearful a *Reckoning* thou hadst made before the *Judgment Seat of Christ*, by this time, if thou hadst died of this *Sickness*. Spend therefore the time that remains, so, as that thou may'st be able to make a more *cheerful Account* of thy *Life*, when it must be expired indeed.

4. Put not far off the *Day of Death*, thou knowest not for all this how near it is at hand; and

being so fairly warned, be wiser. For if thou be taken unprovided the next time, thy *Excuse* will be less, and thy *Judgment* greater.

5. Remember that thou hast vowed amendment and newness of Life. Thou hast ^a vowed a Vow unto God, defer not to pay it, for he delighteth not in Fools; pay therefore that thou hast vowed. The unclean Spirit is cast out; O let him not re-enter with ^b Seven worse than himself. Thou hast fighed out the Groans of Contrition, thou hast wept the Tears of Repentance; thou art washed in the Pool of Bethesda, streaming with five bloody Wounds, not of a ^c troubling Angel, but of the ^d Angel of God's Presence, troubled with the Wrath due to thy Sins; who descended into Hell, to restore thee to saving Health and Heaven. Return not ^e now, with the Dog, to thine own Vomit; nor like the washed Sow, to wallow again in the Mire of thy former Sins and Uncleannefs; lest ^f being intangled and overcome again with the Filthiness of Sin, (which now thou hast escaped) thy latter End prove worse than thy first Beginning. Twice therefore doth our Saviour Christ give the same cautionary Warning to healed Sinners. First to the Man cured of his 38 Years Disease; ^g Behold, thou art made whole, sin no more lest a worse thing fall upon thee. Secondly, to the Woman taken in Adultery: ^h Neither do I condemn thee; Go thy way, and sin no more. Teaching us how dangerous a

^a Eccles. 5. 5. ^b Mat. 12. 45. ^c John 5. 4. ^d Isa. 63. 9. ^e 2 Pet. 2. 22. ^f Verse 20. ^g John 5. 14. ^h John 8. 11.

thing it is to relapse and fall again into the former ^a Excess of Riot. Take heed therefore unto thy Ways; and pray for Grace, that ^b thou mayst apply thy Heart unto Wisdom, during that small Number of Days which yet remain behind. And for thy present Mercy and Health received, imitate the *thankful Leper*, and return unto God this, or the like Thanksgiving.

A Thanksgiving to be said of one that is recovered from Sicknes.

O Gracious and merciful Father, who art the Lord of Health and Sicknes, of Life and of Death: *who killest, and makest alive; who bringest down to the Grave, and raisest up again,* who art the only Preserver of all those that trust in thee, I thy poor and unworthy Servant, having now (by Experience of my painful Sicknes) felt the *Grievousness* of Misery due unto Sin, and the greatness of thy Mercy in forgiving Sinners, and perceiving with what a fatherly Compassion thou hast heard my Prayers, and restored me to my Health and Strength again; do here (upon the bended Knees of my Heart) return (with the *thankful Leper*) to acknowledge thee alone to be the God of my Health and Salvation; and to give thee the Praise and Glory for my Strength and Deliverance out of that grievous Disease and Malady, and for thus turning my Mourning into Mirth, my Sicknes into Health, and my Death into Life. My Sins deserved punishment and thou hast corrected me, but hast not given me over unto Death. ^d I looked (from the Day to the

^a Pet. 4.4. ^b Psal 90.12. ^c 1 Sam. 2.6. ^d Isa. 38 9, &c.

Night) when thou wouldst make an end of me: I did chatter like a Crane or a Swallow: I mourned (as a Dove) when the Bitterness of Sickness oppressed me: I lifted up mine Eyes unto thee, O Lord, and thou didst comfort me, for thou didst cast all my Sins behind thy back, and didst deliver my Soul from the Pit of Corruption; and when I found no Help in my self, nor in any other Creature (saying, I am deprived of the Residue of my Years, I shall see Man no more among the Inhabitants of the World) then didst thou restore me to Health again, and gavest Life unto me; I found thee, O Lord, ready to save me.

And now, Lord, I confess, That I can never yield unto thee such a *measure* of Thanks, as thou hast (for this Benefit) deserved at my Hands. And (seeing that I can never be able to repay thy Goodness with *acceptable Works*) O that I could with *Mary Magdalen* testify the love and thankfulness of my Heart, with *abounding tears*! O what shall I be able to render unto thee, O Lord, for all these benefits which thou bestowest upon my Soul! Surely, as in my Sickness, when I had nothing else to give unto thee, I offer'd Christ and his *Merits* unto thee as a *Ransom* for my Sins; so being now restored by thy Grace unto my Health and Strength, and having no better thing to give; behold, O Lord, I do here * offer up my self unto thee, beseeching thee so to assist me with thy *Holy Spirit*, that the Remainder of my Life may be wholly spent in setting forth thy Praise and Glory.

O Lord forgive me my former Follies and Unthankfulness, that I was no more careful to

* Rom. 12, 1.

love thee, according to thy *Goodness*, nor to serve thee according to thy *Will*, nor to obey thee according to thy *Commandments*, nor to thank thee according to thy *Benefits*. And seeing thou knowest, that of my self I am not sufficient so much as to think a good Thought (much less to do that is good and acceptable in thy Sight) assist me with thy Grace and Holy Spirit, that I may (in my *Prosperity*) as devoutly spend my Health in thy Service, as I was earnest in my *Sickness* to beg it at thy Hands. And suffer me never to forget either this thy *Mercy*, in restoring me to my *Health*, or those *Vows* and *Promises* which I have made unto thee in my *Sickness*. With my new Health, renew in me, O Lord, a right Spirit, which may free me from the Slavery of *Sin*, and establish my Heart in the Service of *Grace*. Work in me a greater detestation of all Sins (which were the Causes of thy Anger, and my *Sickness*) and increase my Faith in Jesus Christ, who is the Author of my *Health* and *Salvation*. ^f Let thy good Spirit lead me in the Way that I should walk, and teach me to deny all Ungodliness and worldly Lusts, and to live soberly, righteously and godly in this World, that others by my Example may think better of thy Truth. And sith this time (which I have yet to live) is but a little Respite and small Remnant of Days, which cannot long continue; ^g Teach me, O my God, so to number my Days, that I may apply my Heart to that spiritual Wisdom which directeth to Salvation. And to this End make me more zealous than I have been in Religion, more devout in Prayer, more fervent in Spirit, more careful to hear and profit

^f Tit. 2. 12. ^g Psal. 90. 12.

by the preaching of thy Gospel, more helpful to my poor Brethren, more watchful over my Ways, more faithful in my Calling, and every Way more abundant in all good Works. Let me (in the joyful time of Prosperity) fear the evil Day of Affliction; in the time of Health, think on Sickness; in the time of Sickness, make my self ready for Death; and when Death approacheth, prepare my self for Judgment. Let my whole Life be an expressing Thankfulness unto thee for thy Grace and Mercy. And therefore, O Lord, I do here from the very Bottom of my Heart, together with the ^h thousand thousands of Angels, the four Beasts, and twenty four Elders, and all the Creatures in Heaven, and on the Earth, acknowledge to be due unto thee, O Father, which sittest upon the Throne, and to the Lamb, thy Son, who sitteth at thy right Hand, and to the Holy Spirit, which proceedeth from both; the holy Trinity of Persons in Unity of Substance; all Praise, Honour, Glory and Power, from this time forth and for evermore. Amen.

Meditations for one that is like to die.

IF thy Sickness be like to encrease unto Death, then meditate on Three Things; First, how graciously God dealeth with thee. Secondly, from what Evils Death will free thee. Thirdly, what Good Death will bring unto thee.

First, Concerning Gods favourable Dealing with thee.

1. Meditate, That God useth this Chastisement of thy Body, but as a Medicine to cure

thy Soul, by drawing thee (who art sick in Sin) to come by Repentance unto Christ (thy ¹ Physician) to have thy Soul healed.

2. That the worst Sicknesse, or painfulllest Disease which thou canst endure, is nothing, if it be compared to those Dolours and Pains which Jesus Christ thy Saviour hath suffered for thee: When in ^k a bloody Sweat, he endured ¹ the Wrath of God, the Pains of ^m Hell, and a ⁿ cursed Death which was due to thy Sins. Justly therefore may I use those Words of Jeremy, ^o Behold and see if there be any Sorrow like unto my Sorrow, which is done unto me, wherewith the Lord hath afflicted me in the Day of his fierce Wrath. Hath the Son of God endured so much for thy Redemption, and wilt not thou a sinful Man endure a little Sicknesse for his Pleasure; especially when it is for thy Good.

3. That when thy Sicknesse and Disease is at the extremest, yet it is less and easier than thy Sins have deserv'd. Let thine own Conscience judge whether thou hast not deserved worse than all that thou dost suffer.

Murmur not therefore, but considering thy manifold and grievous Sins, thank God that thou art not plagued with far more grievous Punishments. Think how willingly the Damned in Hell would endure the extremest Pains a thousand Years, on Condition that they had but the

ⁱ Mat. 9. 12. & Luk. 22. 44. ^l Psal. 88. 7. Isa. 53. 6.
^m Psal. 13. 5. ⁿ Heb. 5. 7. Gal. 3. 13. ^o Lam. 1. 12. Dum
legimus vel audimus quot & quanta ille sine culpâ sustinuit,
intelligimus nos peccatores omnia debere libenter sustinere.
Theod. ad 5, Cap. in Rom.

Hope to be saved, and (after so many Years) to be eased of their eternal Torments. And seeing that it is his Mercy that thou art not rather consumed than *corrected*; how canst thou bear patiently his *temporal* Correction, seeing the End is to save thee from *eternal* Damnation?

4. That nothing cometh to pass in this Case unto thee, but such as ordinarily befall to others thy *Brethren*; who (being the *beloved* and *undoubted* Servants of God, when they liv'd on Earth) are now most *blessed* and *glorious* Saints with Christ in Heaven: as *Job*, *David*, *Lazarus*, &c. They groan'd for a time, as thou dost, under the *like* Burden; but they are now delivered from all their Miseries, Troubles, and Calamities. And so likewise *e're long* (if thou wilt patiently tarry the Lord's Leisure) thou shalt also be delivered from thy Sickness and Pain, either by *restitution* to thy former Health, with *Job*; or (which is far better) by being received to heavenly Rest with *Lazarus*.

5. Lastly, that God hath not given thee over into the *Hand* of *thine* Enemy, to be punished and disgraced; but (being thy loving *Father*) he corrected thee with his own merciful Hand. When *David* had his wish, to chuse his *own* chastisement, he chose rather to be corrected by the Hand of God, than by any other Means: *Let us fall into the Hand of the Lord, for his Mercies are great, and let me not fall into the Hand of Man.* Who will not take any Affliction in good Part, when it cometh from the Hand of God,

p Lam. 3. 22. q 1 Cor. 11. 32. r Heb. 11. s 1 Pet. 5. 2.
t 2 Sam. 24. 14.

from whom (though no ^a Affliction seemeth joyous for the present) we know nothing cometh but what is Good? The Consideration hereof made David to endure * Shimei's cursed Railing with greater Patience, and to correct himself another time for his Impatience; ^y I should not have opened my Mouth, because thou didst it: And Job, to reprove the unadvised Speech of his Wife: ^z Thou speakest like a foolish Woman; What? shall we receive good at the Hand of God, and not receive Evil? And though the Cup of God's wrath due to our Sins, was such a Horror to our ^a Saviour's humane Nature, that he earnestly pray'd that it might pass from him; yet (when ^b he consider'd That it was reached unto him by the Hand and Will of his Father) he willingly submitted himself to drink it to the very Dreggs thereof. Nothing will more arm thee with Patience in thy Sicknes, than to see that it cometh from the Hand of thy heavenly Father, who would never send it, but that he sees it to be unto thee both needful and profitable.

The Second Sort of Meditations are, to consider from what Evils Death will free thee.

IT freeth thee from a corruptible Body, which was conceived in the weakness of Flesh, the heat of Lust, the stain of Sin, and born in the blood of Filthiness, a living Prison of thy Soul, a lively Instrument of Sin, a very Sack of stinking Dung, the Excrements of whose Nostrils, Ears, Pores, and other Passages (duly considered) will seem more loathsome than the uncleanness

* Heb. 12. 11. x 2 Sam. 16. 9, 10. y Psal. 39. 9. z Job 2. 10. a Mat. 26. 39. b Verse 42.

Sink or Vault. Infomuch that whereas *Trees* and *Plants* bring forth *Leaves*, *Flowers*, *Fruits* and *sweet Smells*; *Man's Body* brings forth naturally nothing but *Lice*, *Worms*, *Rottenness* and *filthy Stinks*. His *Affections* are altogether *corrupted*, and the ^c *Imaginations of his Heart* are only evil continually. Hence it is that the *Ungodly* is not satisfied with *Prophaneness*, nor the *Voluptuous* with *Pleasures*, nor the *Ambitious* with *Preferments*, nor the *Curious* with *Preciseness*, nor the *Malicious* with *Revenge*, nor the *Lecherous* with *Uncleanness*, nor the *Covetous* with *Gain*, nor the *Drunkard* with *Drinking*. New *Passions* and *Fashions* do daily grow; new *Fears* and *Afflictions* do still arise: Here *Wrath* lies in wait, there *Pain-glory* vexeth: Here *Pride* lifts up, there *Disgrace* casts down; and every one waiteth who shall rise in the *Ruin* of another. Now a *Man* is privily *stung* with *Backbiters* like fiery *Serpents*, anon he is in danger to be openly *devoured* of his *Enemies*, like *Daniel's Lions*. And a *godly Man*, where e're he liveth, shall ever be vexed (like *Lot*) with *Sodom's Uncleanness*.

2. Death brings unto the *Godly* an end of ^d *Sin*ning, and of all the *Miseries* which are due unto *Sin*: So that after *Death* ^e *there shall be no more sorrow*, nor *crying*; neither shall there be any more *pain*, for *God* shall wipe away all *tears* from their *eyes*. Yea, by *Death* we are separated from the *Company* of wicked *Men*, and *God* ^f *taketh away merciful and righteous men from the evil to come*. So he dealt with *Josiah*: ^g *I will gather thee to thy Fathers*, and thou shalt be put into thy *Grave* in *Peace*, and thine *eyes* shall not see all the *evil* which *I* will bring upon this *Place*. And *God*

^c Psal. 14. 1 Gen. 6. 5. ^d Rom. 6. 7. ^e Rev. 2. 14. ^f Isa. 57. 1
2 Kings 22. 20. hides

hides them for a while in the grave, until the indignation pass over, Isa. 26. 20. So that as Paradise is the Heaven of the Soul's Joy; so the Grave may be termed the Heaven of the Bodies rest.

3. Whereas this wicked Body lives in a World of Wickedness, so that the poor Soul cannot look out at the Eye, and not be infected; nor hear by the Ear, and not be distracted, nor smell at the Nostrials, and not be tainted; nor taste with the Tongue, and not be allured; nor touch by the Hand, and not be defiled; and every sense upon every temptation is ready to betray the Soul, by death the Soul shall be delivered from this Thralldom, and this corruptible body shall put on incorruption, and this mortal shall put on immortality, 1 Cor. 15. 53. O blessed, thrice blessed be that Death in the Lord, which delivers us out of so evil a World, and freeth us from such a body of bondage and corruption.

The Third sort of Meditations are, to consider what good Death will bring unto thee.

1. **D**EATH bringeth the Godly Man's Soul to enjoy an immediate Communion with the Blessed Trinity in Everlasting bliss and glory.

2. It translates the Soul from the Miseries of this World, the contagion of Sin, and Society of Sinners, to the City of the living God, the Cœlestial Jerusalem, and the company of innumerable Angels, and to the assembly and congregation of the first-born, which are written in Heaven, and to God the Judge of all, and to the Souls of just Men made perfect, and to Jesus the Mediator of the new Covenant. Heb. 12. 22, 23, 24.

3. Death putteth the Soul into the actual and full

full possession of the inheritance and happiness which Christ hath either *promised* unto thee in his *Word*, or purchased for thee by his *Blood*.

This is the good and happiness whereunto a blessed death will bring thee. And what *truly religious Christian* that is *young*, would not wish himself *old*, that his appointed time might the sooner approach to enter into this *Cœlestial Paradise*; where thou may'st exchange thy *Brass* for *Gold*, thy *Vanity* for *Felicity*, thy *Vileness* for *Honour*, thy *Bondage* for *Freedom*, thy *Lease* for an *Inheritance*, and thy *mortal State* for an *immortal Life*? He that doth not daily desire this blessedness *above all things*, of all others he is less worthy to enjoy it.

If * *Cato Uticensis*, and *Cleombrotus*, two Hea-then-men, (reading *Plato's Book* of the Immortality of the Soul) did voluntarily, the one *break his Neck*, the other *run upon his Sword*, that they might the sooner (as they thought) have enjoyed *those joys*: What a shame is it for *Christians* (knowing those things in a more excellent *measure* and *manner* out of *God's own Book*) not to be willing to enter into these *Heavenly Joys*? especially when their Master calls for them thither. † If therefore there be in thee any love of *God*, or desire of thine own *Happiness* or *Salvation*, when the time of thy departing draweth near; that *time*, I say, and *manner* of *Death*, which *God* in his unchangeable Counsel hath appointed, and determined before thou wast born; yield and surrender up (*willingly and cheerfully*) thy

* *Plut. in vit. Cat. Cic. Tus. quæst. l. 1. Vel de præcipiti venias in Tartara saxo, Ut qui Socraticum de nece legit opus. Ovid. in Ibin. † Mat. 25. 21.*

Soul into the merciful hands of *Jesus Christ thy Saviour*. And to this end, when the time is come, as the *Angel* in the sight of ^a *Monoah* and his Wife, ascended from the *Altar* up to *Heaven* in the *Flame* of the *Sacrifice*, so endeavour thou, that thy Spirit in the sight of thy Friends, may from the *Altar* of a contrite *Heart*, ascend up to *Heaven*, in the sweet perfume of this or the like *Spiritual Sacrifice* of *Prayer*.

A Prayer for a Sick Man, when he is told that he is not a Man for this World, but must prepare himself to go unto God.

O Heavenly Father, who art ^b the Lord God of the spirits of all flesh, and hast made us these souls, and hast ^c appointed us the time, as to come into this World, so (having finished our ^d course) to go out of the same: ^e the number of my days which thou hast ^f determined, are now expired, and I am come to the utmost bounds which thou hast appointed, beyond which I cannot pass. I know (O Lord) that if ^g thou entereſt into judgment, no flesh can be justified in thy sight: And I (O Lord) of all others should appear most impure and unjust; for I have not ^h fought that good fight for the defence of thy Faith and Religion, with that zeal and constancy that I should: But for fear of displeasing the World, I have given way unto Sins and Errours; and for desire to please my flesh, I have broken all thy Commandments, in Thought, Word and Deed; so that my ⁱ Sins have taken such hold on me, that I am not able to look up,

^a Judg. 13. 19, 20. ^b Num. 16. 22. Num. 27. 16. ^c Jer. 38. 16. Acts 17. 25, 26. ^d 2 Tim. 4. 7. ^e Psal. 90. 12. ^f Job 14. 5. 14. & 16. Luke 22. 53. ^g Psal. 143. 2. ^h 2 Tim. 4. 7. ⁱ Psal. 40. 12. and

and they are more in number than the hairs of my head ^k If thou wilt straitly mark mine iniquities; O Lord, where shall I stand? ^l If thou weighest me in in the ballance, I shall be found light. For I am void of all Righteousness, that might merit thy mercy, and ^m loaded with all iniquities that most justly deserve thy heaviest wrath. But, O my Lord, and my God, for Jesus Christ thy Son's sake, ⁿ in whom only thou art well pleased with all Penitent and Believing Sinners; to take pity and compassion upon me, who am the ^o chief of Sinners. Blot out all my Sins out of thy ^p remembrance, and ^q wash away all my Transgressions out of thy sight, with the ^r precious Blood of thy Son, which I believe that he (as an undefiled ^r Lamb) hath shed for the cleansing of my Sins. In this Faith I lived; in this Faith I die: Believing that ^s Jesus Christ died for my sins, and rose again for my Justification. And seeing that he hath endured that Death, and ^t born the burden of that Judgment, which was due unto my Sins; O Father, for his Death and Passion's sake, now (that I am coming to appear before thy Judgment-seat) acquit and deliver me from that fearful Judgment, which my Sins have justly deserved. And perform unto me that gracious and comfortable Promise which thou hast made in thy Gospel: ^u That whosoever believeth in thee, hath everlasting Life, and shall not come into Judgment, but shall pass from death unto Life. Strength-

^k Psal. 130. 3. ^l Dan. 5. 27. ^m Mat. 11. 21. ⁿ Mat. 3. 17.
^o 1 Tim. 1. 15. ^p Ezek. 18. 22. ^q Psal. 51. 7. ^r 1 Pet. 1. 19.
^s John 1. 29. ^t Rom. 4. 25. ^u 1 Cor. 15. 3. 4. ^u 1 Pet. 2. 24.
^u John 5. 24.

en, O Christ, * my Faith that I may put the whole confidence of my Salvation in the Merits of thy Obedience and Blood. Encrease, O holy Spirit, my patience, lay no more upon me ^y than I am able to bear: and enable me to bear so much, as shall stand with thy blessed Will and Pleasure. O Blessed Trinity in Unity my Creator, Redeemer and Sanctifier, vouchsafe, that as my outward man doth decay; so my inward man may more and more by thy grace and consolation, increase and gather strength. O Saviour, put my Soul in a readiness, that (like a ^a wise Virgin, having the ^b Wedding-Garment of thy Righteousness and holiness) she may be ready to meet thee at thy coming, with Oyl in her Lamp. ^c Marry her unto thy self; that she may be ^d one with thee in everlasting love and fellowship. O Lord, ^e reprove Satan, and chase him away; ^f Deliver my soul from the power of the Dog: Save me from the Lion's mouth. I thank thee, O Lord, for all thy Blessings both Spiritual and Temporal, bestowed upon me; especially for my Redemption by the death of my Saviour Christ. I thank thee that thou hast protected me with thy holy ^g Angels from my Youth up until now. Lord, I beseech thee give them a charge to attend upon me till thou callest for my Soul; and then to carry her (as they did the Soul of ^h Lazarus) into thy Heavenly ⁱ Kingdom. And as the time of my departure shall approach nearer unto me, so grant, O Lord, that my Soul

* Luke 17.5. y 1 Cor. 10.13. & Mat. 25.4. ^b Mat. 22.11. Rev. 19.8. ^c Rev. 19.7. ^d John 17.22. ^e Zech. 3.2. ^f Psal. 22.20, 21. ^g Mat. 18.10. Heb. 1.14. ^h Luke 16.22. ⁱ Mat. 8.11. Luke 3.18.

may draw nearer unto thee, and that I may joyfully commend my Soul into thy Hands, as into the Hands of a loving Father, and a merciful ^a Redeemer, and at that Instant, ^b O Lord, graciously receive my Spirit. All which that I may do, assist me, I beseech thee, with thy Grace; and let thy holy Spirit continue with me unto the End, and in the End, for Jesus Christ his sake, thy Son, my Lord and only Saviour: In whose Name I give thee the Glory, and beg these things at thy Hand, in that Prayer which Christ himself hath taught me saying, *Our Father, &c.*

*Meditations against Despair, or doubting of
God's Mercy.*

IT is found by continual Experience that near the Time of Death (when the Children of God are weakest) then Satan makes the greatest flourish of his Strength, and assails them with his strongest Temptations. For he knoweth that either he must now or never prevail: For if their Souls once go to Heaven, he shall never vex nor trouble them any more. And therefore he will now bestir himself as much as he can, and labour to set before their Eyes all the gross Sins which ever they committed, and the Judgments of God which are due unto them; thereby to drive them, if he can unto Despair, which is a more grievous Sin than all the Sin that they committed, or he can accuse them of.

If ^c Satan therefore trouble thy Conscience more towards thy Death, than in thy Life:

^a Eph. 1. 10. Acts 15. 11. ^b Acts 7. 59. ^c Satan's first Stratagem in time of Death.

1. ^d Confess thy Sins unto God, not only in general, but also in particular.

2. Make Satisfaction unto those Men, whom thou hast wronged, if thou be'st able. And if thou dost injuriously or fraudulently detain or keep in thy possession, any Lands or Goods, that of right do belong to any Widow or Fatherless Child, presume not, as thou tenderest thy Soul's Health, to look *Christ the righteous Judge* in the Face, unless thou dost first make a *Restitution* thereof to the right owners; for the *Law of God* under the Penalty of his Curse, requires thee to ^e restore whatsoever was given thee to keep, or which was committed to thy trust, or whatsoever by robbery, or violent oppression, thou tookest from thy neighbour, with a fifth part for amends added to the principal. And unless that like *Zaccheus* thou dost make ^f restitution of such Goods and Lands, according to God's Law, thou canst never truly repent, and without true Repentance, thou canst never be saved. But though by the Temptation of the Devil, thou hast done Wrong and Injury; yet if thou dost truly ^g repent and make Restitution to thy power, the Lord hath promised to be merciful unto thee, to hear the ^h Prayers of his faithful Ministers for thee, to forgive thee thy Trespases and Sin, and to receive thy Soul in the Merits of *Christ's Blood*, as a Lamb without Blemish.

3. Ask God for Christ his sake pardon and forgiveness. And then these Troubles of Mind are

^d The Defeature ^e Lev. 6. 2, 3, 4, &c. Num. 5. 6, 7, 8. Non remittitur peccatum, nisi restituatur ablatum ^f Luk. 19. 8, 9. Mic. 6. 10, 11. ^g Jer. 18. 7. Acts 2. 38. Acts 8. 22. ^h Gen. 20. 7. Jam. 5. 14, 15, 16. Lev. 6. 6, 7.

o Discouragements, but rather Comforts: Exercises, not Punishments. They are Assurances unto thee, that thou art in the right way; for the way to Heaven is by the gates of Hell, that is, by suffering Pains in the Body, and such Doubtings in the Mind, that thy Estate in this Life being every way made bitter, the Joys of eternal Life may relish unto thee better and more sweet.

ⁱ If Satan tell thee that thou hast no Faith, because thou hast no feeling: Meditate,

^k 1. That the truest Faith hath oftentimes the least ^l feeling and greatest doubts; but so long as thou hatest such doubtings, they shall not be laid unto thy charge; for they belong to the flesh from which thou art ^m divorced. When thy flesh shall perish, thy weak inward Man, which hates them, and loves the Lord Jesus, shall be saved.

2. That it is a better Faith to believe without ⁿ feeling, than with feeling. The least Faith (so much as a ^o grain of Mustard-seed, so much as is in an Infant baptized) is enough to save the Soul which loveth Christ, and believeth in him.

3. That the Child of God who desireth to feel the Assurance of God's Favour, shall have his Desire when God shall see it to be for his Good: For God hath promised to give them the ^p Water of Life, who thirst for it: We have an Example in ^q Mr. Glover the holy Martyr, who could have no comfortable Feeling till he came to the Sight of the Stake; and then cried out and

ⁱ Satan's second Assault. & The Christian's Encounter.
^l Mar. 9. 24. ^m Mat. 14. 31. ⁿ Job 13. 15. ^o Mat. 17. 20.
^p Rev. 21. 6. Isa. 55. 1. ^q Fox's Acts and Monum.

clap-

clapped his Hands for Joy to his Friends, saying, *O, Augustine, he is come, he is come*; meaning the feeling Joy of Faith, and the Holy Ghost. Tarry therefore the Lord's Leisure; ^a *Be strong, and he shall comfort thine Heart.*

^b *If Satan shall aggravate unto thee the Greatness, the Multitude and Heinousness of thy Sins*; meditate,

1. ^c That upon Repentance it is as easie with God to forgive the greatest Sin as the least; and he is as willing to forgive many, as to pardon ^d *one*. And his Mercy shineth more in pardoning great Sinners, than small Offenders; as appears in the Examples of *Manasses, Magdalen, Peter, Paul, &c.* And ^e *where Sin most aboundeth, there doth his Grace rejoice to abound much more.*

2. That God did never forsake any Man, till a Man did first forsake God; as appears in the Example of *Cain, Saul, Achitophel, Ahaziah, Judas, &c.*

3. That God calleth ^f *all*, even those Sinners who are *heavy laden with Sin*, and that he did never deny his Mercy to any Sinner that ask'd his Mercy with a *penitent Heart*. This the History of the Gospel witnesseth: There came unto Christ all sorts of sick Sinners, the *Blind, Lame, Halt, Lepers*; such as were sick of *Palsies, Dropsies, Bloody-fluxes*; such as were *Lunatick*, and possessed with *unclean Spirits and Devils*: Yet of all these, not one that came and ask'd his Mercy and Help, went away without his Errand. If Mercy he ask'd, Mercy he found, were his

^a *Plal. 27. 14.* ^b *Satan's Third Assault.* ^c *The Encounter.* ^d *1 Tim. 1. 15.* ^e *Rom. 5. 20.* ^f *Mat. 11. 28.*

Sin never so great, were his Disease never so grievous. Nay, he offered and gave his Mercy to many that never asked it; (being moved only with the Bowels of his own Compassion, and the Sight of their Misery) as to the ^g Woman of Samaria, the ^h Widow of Naim, and to the sick Man that lay at the Pool of Bethesda, who had been 38 Years sick. If he thus willingly gave his Mercy to them that did not ask it, and was found of them (as the ⁱ Prophet saith) that sought him not; will he deny Mercy unto thee, who dost so earnestly pray for it with Tears; and dost, like the poor Publican, so heartily knock for it with penitent Fists upon a bruised and broken Heart; especially when thou prayest to thy Father in the Name and Mediation of Christ, for whose sake he hath promised to ^k grant whatsoever we shall ask of him? As sure as God is true, he will not. Though Nineveh's Sins had provoked the Lord to send out his Sentence against them, yet, upon their Repentance, he recalled it again, and spar'd the City: How much more, if thou likewise repentest, will he spare thee, seeing his Sentence is not yet gone forth against thee? ^l If he deferr'd the Judgments all Ahab's Days, for the external Shew only which he made of Humiliation; how much more will he clean turn away his Vengeance, if thou wilt unfeignedly repent of thy Sin, and return unto him for Grace and Mercy?

He offer'd his Mercy unto Cain: (who murder'd his innocent Brother) ^m If thou dost well,

^g Joh. 4. ^h Luke 7. 13. ⁱ Isa. 65. 1. Rom. 10. 20. John 14. 14. ^l Novit Dominus mutare sententiam, si tu covcris emendare vitam. Aug. in Psal. 50. ^m Gen. 4. 7.

shalt thou not be accepted? As if he should have said, If thou wilt leave thy *Envy* and *Malice*, and offer unto me from a faithful and contrite Heart, both *thou* and thine *Oblation* also shall be acceptable unto me. And to *Judas* (that so treacherously betray'd him) in calling him *Friend*, a sweet Appellation of *Love*! and when *Judas* offer'd, he willingly consenteth with that Mouth (wherein never was ^o found Guile) to kiss those dissembling Lips, under which lurketh the ^p Poison of *Asps*. Had *Judas* laid hold on this Word *Friend* out of the Mouth of *Christ*, as *Benhadad* did the Word *Brother* from the Mouth of *Ahab*, doubtless *Judas* should have found the *God of Israel* more merciful than *Benhadad* found the *King of Israel*. But God was ^a more displeased with *Cain* for despairing of his *Mercy*, than for murdering his *Brother*; and with ^s *Judas* for hanging himself, than for betraying his *Master*: In that they would make the *Sins of Mortal Men* greater than the *Infinite Mercy* of the *Eternal God*; or as if they could be more *sinful* than God was *merciful*. Whereas the least drop of *Christ's Blood* is of more *Merit* to procure God's *Mercy* for thy *Salvation*, than all thy *Sins* (that thou hast committed) can be of Force to provoke his *Wrath* to thy *Damnation*.

^s If *Satan* shall suggest, *That all this is true of God's Mercy, but that it doth not belong unto thee,*

^a Mat. 26. 50. ^o 1 Pet. 2. 22. ^p Psal. 140. 3. 1 King 20. 32, 33, 34. ^q *Judam non tam scelus quam desperatio fecit penitus interire.* Aug. lib. de util. panit. ^r *Secleratio omnibus O Juda extitisti, quem non penitentia duxit ad Dominum, sed desperatio traxit ad laqueum.* Leo. ^s *Satan's Fourth Assault.*

because thy Sins are greater than other Mens, as being Sins of Knowledge, and of many Years Continuance, and such as whereby others have been undone; and all (for the most part) committed wilfully and presumptuously against God and thy Conscience: And therefore, though he will be merciful unto others, yet he will not be merciful unto thee; meditate,

1. * That many who (are now in Heaven most blessed and glorious Saints) committed in the same kind (when they liv'd on Earth) as great and greater Sins than ever thou hast committed, and continu'd (before they repented) in those Sins as long as ever thou hast done. As therefore all their Sins, and the Continuance in them, could not hinder God's Mercy, upon their Repentance, from forgiving their Sins, and receiving them into Favour; no more shall thy Sins and Continuance therein, hinder him from being merciful unto thee, if thou dost ^a repent as they did: Yea, upon thy Repentance, every one of their Examples is a Pledge that he will do the same unto thee that he did unto them. For as the least Sin in God's Justice, without Repentance, is damnable; so the greatest Sin, upon Repentance, is in his Mercy pardonable. Thy greatest and inveteratest Sins are but the Sins of a Man, but the least of his Mercies is the Mercy of God. Because thou knowest thine own Sins, thou doubtest whether they shall be pardoned. Mark how this doubtful Case is resolved by God himself. Many, in *Isaiah's* Days, thought (as thou dost) that they had continued so long in

* The Encounter. * I Tim. I. 16.

Sin, that it was *too late* for them now to seek to return unto God for *Grace and Mercy*. But God answereth them, * *Seek ye the Lord whilst he may be found : Call ye upon him whilst he is near.* As if he had said, whilst *Life lasteth*, and my *Word is preached*, I am near to be found of all that seek me, and pray unto me. The People reply : But we (O Lord) are *grievous Sinners*, and therefore dare not presume to call upon thy Name, or to come near thine Holiness. To this the Lord answereth, *Let the Wicked forsake his Way, and the Man of Iniquity his Thoughts ; and let him return unto me, and I will have Mercy upon him, and to his God, and I will pardon him abundantly.* But we would think (say the People) that if our Sins were but *ordinary Sins*, this Promise of *Mercy* might belong unto us ; but because our Sins are so great, and of such long continuance, therefore we fear, lest when we appear before God, he will reject us. To this God answereth again : *My Thoughts (of Mercy) are not your Thoughts ; neither are your Ways (of Pardoning) my Ways : For as the Heavens are higher than the Earth, so are my Ways higher than your Ways, and my Thoughts than your Thoughts.* If therefore every Sinner in the World were a *World of such Sinners as thou art ;* do thou but yet (what God bids thee) *repent and believe, and the * Blood of Jesus Christ, being the Blood of God, will cleanse both thee and them from all your Sins.*

2. That as God did foresee all the Sins which the World should commit, and yet *all those* could

¶ *Isa. 55. 6, 7, 8, 9. * Act. 20. 28. 1 Joh. 1. 7.*

not hinder him from ^y loving the World, so that he gave his only begotten Son to Death, to save as many of the World as would believe and repent; much less shall thy Sins (being the Sins of the least Member of the World) be able to hinder God from loving thy Soul, and forgiving thy Sins, if thou dost repent and believe.

3. That if he ^z lov'd thee so dearly (when thou wast his *Enemy*) that he pay'd for thee so dear a Price as the spilling of his *Heart-Blood*; how can he now but be gracious unto thee, when to save thee will cost him but the casting of a *gracious Look* upon thee? Look not thou therefore to the *Greatness* of thy Sins, but to the *Infiniteness* of his Mercy, which is so surpassing great; that if thou puttest all thine *own* grievous Sins together, and addest unto those the Sins of *Cain* and *Judas*, and puttest unto them all the Sins of all the *Reprobates* in the World, (doubtless it would be a *huge heap*) yet compare this *huge heap* with the *infinite Mercy* of God, and there will be no more comparison betwixt them, than betwixt the *least Mole-hill* and the *greatest Mountain* in a Country. The Cry of the grievoudest Sins that ever we read of, could never reach up *higher* than unto *Heaven*, as the Cry of the Sins of ^a *Sodom*; but the *Mercy of God* (saith ^b *David*) reacheth up *higher than the Heavens*, and so over-toppeth all our Sins. And ^c if his *Mercy* be greater than all his *Works*, it must needs be greater than all thy *Sins*. And so long as his *Mercy* is greater than the Sins of the whole World, do thou but *Repent*, there is no doubt of *Pardon*.

^y John 3. 16. ^z Rom. 5. 8, 9. ^a Gen. 19. 13. Psal. 108. 4. ^c Psal. 145. 9.

If ^d Satan shall object, That thou hast many times vowed to repent, and hast made a Shew of Repentance for the time, and yet didst fall to the same Sins again and again; and that all thy Repentance was but feigned, and a mocking of God: And that seeing thou hast so often broken thy Vows therefore God hath withdrawn his Mercy, and hath changed his Love, &c. meditate,

1. ^e That though this were true (which indeed is heinous) yet it is no sufficient Cause why thou shouldst despair; seeing that this is the common Case of all the Children of God in this Life, who vow so oft to forbear some Sin, ^f till perceiving their Weakness not able to perform it, they vow that they will vow no more. Their Vows shew the Desires of their spiritual Man; their breaking the Weakness of their corrupt Flesh. And our oft Slips into the same Sins, Christ foresaw, when he taught us to pray daily; *Our Father, forgive us our Trespases.* And why doth Christ enjoin thee (who art but a sinful Man) ^g to forgive thy Brother seven times in a

^d Satan's Fifth Assault. ^e The Encounter. ^f I remember (saith Luther) that *Staupitzius* was wont to tell me, *Ego plus quam millies Deo vovi, &c.* I have more than a thousand times vowed unto God, that I would mend my Life, but I could never perform my Vow. Henceforth I will make no such Vow, because I verily know that I cannot keep it. Unless therefore God will be merciful unto me, for Christ his sake, and grant me a blessed Departure out of this wretched Life, all my Vows and Good Works will stand me in no stead. This is the State of the dearest Children of God in this Life. Read Luther on *Galat.* Chap. 5. ^g Luke 17. 3, 4.

Day, if he shall return seven times in a Day, and say. *It repenteth me*; but to assure thee that he (being the God of Mercy and Goodness it self) will forgive unto thee thy ^h *Seventy times seven-fold Sins* a Day which thou hast committed against him, if thou return unto him by true Repentance? The *Israelites* were cured by looking (though with weak Eyes) on the ⁱ *brazen Serpent*, as oft as they were stung by the *fiery Serpent* in the Wilderness; to assure thee, That, upon thy Tears of Repentance, thou shalt be recovered by Faith in *Christ* as often as thou art wounded to Death by Sin.

2. That thy Salvation is grounded, not upon the Constancy of thine Obedience, but upon the Firmness of God's Covenant. Though thou varieſt with God, and the Covenant be broken on thy Behalf; yet it is firm on God's Part, and therefore all is safe enough if thou wilt return: For there is no ^k *Variableness with him*, neither shadow of Change. He hath locked up thy Salvation, and made it sure in his own ^l *unchangeable Purpose*; and hath delivered to thy Keeping the Keys, which are ⁿ *Faith and Repentance*; and whilst thou hast them, thou may'st perswade thy self, that thy Salvation is sure and safe: For whom God ⁿ *loveth*, he loveth to the End, and never ^o *repenteth* of bestowing his Love on them who ^p *repent and believe*.

^b Mat. 18. 21, 22. ⁱ Num. 21. 9. Post lachrymas gemitusque graves, clementia Christi confestim est oculos ante locanda tuos. ^k Jam. 1. 17. ^l Rom. 8. 28. Rom. 9. 11. ^m By these Keys Peter opened Heaven to himself, and afterwards, with the rest of the Apostles, unto others, Luke 22. 62. Luke 24. 47, &c. ⁿ Joh. 13. 1. ^o Rom. 11. 29. ^p Rom. 8. 30.

Lastly,

Lastly, If ^a Satan shall perswade thee that thou hast been doubting a long time, and that it's best for thee now to despair, seeing thy Sins encrease, and thy Judgment draweth near; meditate,

1. That no Sin (tho' never so great) should be a Cause to move any Christian to despair, so long as God's Mercy by so many Millions of Degrees is greater; and that every penitent and believing Sinner hath the Pardon of all his Sins confirmed by the Word and Oath of God, ² two immutable things, wherein it is impossible that God should lye. His Word is, That at what time soever a Sinner, whosoever, doth repent of his Sin, whatsoever, (for both Time, and Sins, and Sinners, are indefinite) from the bottom of his Heart, ³ God will blot forth all his Sins out of his Remembrance, that they shall be mentioned unto him no more. ⁴ If we will not take his Word (which God forbid we should doubt of) he hath given us his Oath: ⁵ As I live, I desire not the Death of the Wicked, but that the Wicked turn from his way and live. As if he had said, If ye will not believe my Word, I swear by my Life, that I delight not to damn any Sinner for his Sins, but rather to save him upon his Conversion and Repentance. The Meditation hereof mov'd ⁶ Tertullian to exclaim: O how happy are we, when God sweareth that he wills not our Damnation! O what miserable Wretches are we, if we will not believe God when he sweareth this Truth unto us! Listen, O drooping Spirit; whose Soul is assailed with ways of faithless Despair: How happy were it to see many like thee and Horobish

^a Satan's Sixth Assault. ^r Heb. 6. 18. ^s Ezek. 18. 22. ^t Dr. King of London, his Lectures on Jonah. ^r Ezek. 33. 11. ^u O felices nos quorum causa jurat Deus! O miseris nos si non Deo quidem juranti credimus! Tertul. Ita. 38. 14.

(who mourn like Doves for the Sense of Sin, and chatter like Cranes and Swallows for the Fear of God's Anger) rather than to behold many who die like Beasts, without any feeling of their own Estate, or any Fear of God's Wrath or Tribunal-Seat, before which they are to appear? Comfort thy self, O languishing Soul! for if this Earth hath any for whom Christ spilt his Blood on the Cross, thou assuredly art one. Cheer up therefore thy self in the All-sufficient Atonement of the Blood of the Lamb, which ^w speaketh better things than that of Abel. And pray for those who never yet obtained the Grace to have such a Sense and Detestation of Sin. Thou art one indeed, for whom Christ died, and from whom a wounded Spirit (judging rather according to his Feeling than his Faith) hath wrung that doleful Voice of Christ, * My God! my God! why hast thou forsaken me? And doubt not but ere long thou shalt as truly ^y reign with him as now thou dost suffer with him, for ^z Yea and ^a Amen hath spoken it. No Sin bars a Man from Salvation, but only Incredulity and Impenitency: Nothing makes the Sin against the Holy Ghost unpardonable, but want of Repentance. Thy unfeigned Desire to repent, is as acceptable unto God as the perfectest Repentance that thou couldest wish to perform unto him.

Meditate upon these Evangelical Comforts, and thou shalt see that in the very Agony of Death God will so assist thee with his Spirit, that when Satan looketh for the greatest Victory, he shall receive the foulest Foil; yea, when thy Eye-lids are broken, that thou canst not see the

^w Heb. 12. 24. * Mat. 27. 46. ^y 2 Tim. 2. 11. ^z 2 Cor. 1. 20. ^a Rev. 3. 14. Heb. 6. 6.

Light, Jesus Christ will appear unto thee to comfort thy *Soul*, and his *Holy Angels* will carry thee into his ^b *Heavenly Kingdom*. Then shall thy Friends behold thee like ^c *Manoah's Angel*, doing Wonders indeed, when they shall see a frail Man in his *greatest Weakness* (by the meer Assistance of *God's Spirit*) overcoming the *Strength* of Sin, the *Bitterness* of Death, and all the *Power* of Satan; and in the *Fire* of Faith and *Perfume* of Prayer ascend up with *Angels* victoriously into *Heaven*.

An Admonition to them who come to Visit the Sick.

They who come to visit the Sick, must have a special Care not to stand *dumb*, and *staring* in the sick Person's Face to disquiet him; nor yet to speak *idly*, and to ask *unprofitable Questions*, as most do.

If they see therefore that the sick Party is like to die, let them not dissemble, but lovingly and discreetly admonish him of his *Weakness*, and to prepare for eternal Life. One Hour well spent, when a Man's Life is almost out spent, may gain a Man the Assurance of eternal Life. Sooth him not with the vain Hope of this Life, lest thou betray his Soul to *eternal Death*. Admonish him plainly of his Estate, and ask him briefly these or the like Questions.

Questions to be asked of a Sick Man that is like to Die.

Dost thou believe that Almighty God, the Trinity of Persons in Unity of Essence, hath by his Power made Heaven and Earth, and all things therein? And that he doth still by

^b Luke 16. 22. ^c Judg. 13. 1.

his Divine Providence govern the same? So that nothing comes to pass in the *World*; nor to thy self, but what his divine *Hand* and *Counsel* had determined before to be done.

2. Dost thou confess, That thou hast transgressed and broken the holy *Commandments* of Almighty God, in *Thought*, *Word* and *Deed*? And hast deserved for breaking his holy *Laws*, the *Curse* of God, which containeth all the *Miseries* of this *Life*, and everlasting *Torments* in *Hell-fire*, when this *Life* is ended, if so be that God should deal with thee according to thy *Deserts*?

3. Art thou not sorry in thy *Heart*, that thou hast so broken his *Laws*, and neglected his *Service* and *Worship*, and so much followed the *World* and thine own *vain Pleasures*? And would'st thou not lead a *holier Life*, if thou wert to begin again?

4. Dost thou not from thy *Heart* desire to be reconciled unto God in *Jesus Christ* his blessed *Son*, thy *Mediator*, who is ^a at the right hand of God in *Heaven*, ^e now appearing for thee in the *Sight* of God, and making *Request* unto him for thy *Soul*?

5. Dost thou renounce all *Confidence* in all other *Mediators*, or *Intercessors*, *Saints* or *Angels*, believing, That ^f *Jesus Christ*, the only *Mediator* of the *New Testament*, is able perfectly to save them that come unto God by him, seeing he ever liveth to make *Intercession* for them? And wilt thou with *David* say unto *Christ*, ^g *Whom* have I in *Heaven* but thee? And there is none upon *Earth* that I desire besides thee.

^a Rom. 8. 34. ^e Heb. 9. 24. ^f Heb. 9. 11. 1 Tim. 2. 3. Heb. 7. 25. ^g Psal. 73. 25.

6. Dost thou confidently believe and hope to be saved by the only Merits of that bloody Death and Passion which thy Saviour Jesus Christ hath suffered for thee; not putting any Hope of Salvation in thine own Merits, nor in any other Means or Creatures, being assuredly perswaded, ^h That there is no Salvation in any other; and that there is none other Name under Heaven, whereby thou must be saved.

7. Dost thou heartily forgive all Wrongs and Offences done or offered unto thee by any manner of Person whatsoever? And dost thou as willingly (from thy Heart) ask forgiveness of them whom thou hast grievously wronged in Word or Deed? And dost thou cast out of thy Heart all Malice and Hatred which thou hast born to any body, that thou mayst appear before the Face of Christ (the ^k Prince of Peace) in perfect Love and Charity?

8. Doth thy Conscience tell thee of any thing which thou hast wrongfully taken and dost still withhold from any Widow or Fatherless Children, or from any other Person whomsoever? Be assured, That unless thou shalt restore, like *Zacchæus*, those Goods and Lands (if thou beest able) thou canst not truly repent; and without true Repentance thou canst not be saved, nor look Christ in the Face when thou shalt appear before his Judgment-Seat?

9. Dost thou firmly believe, That thy Body shall be raised up out of the Grave at the Sound of the last Trumpet? And that thy Body and Soul shall be united together again in the Resurrection-Day, to appear before the Lord Jesus Christ, and thence to go with him into the

Kingdom of Heaven, to live in everlasting Bliss and Glory?

If the sick Party shall answer to all these Questions like a faithful Christian, then let all who are present, join together and pray for him, in these, or the like Words.

A Prayer to be said for the Sick by them who visit them.

O Merciful Father, who art the Lord and Giver of Life, and to whom *belong the Issues of Death*; we thy Children here assembled, do acknowledge, that (in respect of our manifold Sins) we are not worthy to ask any Blessing for our selves at thy Hands, much less to become Suiters unto thy Majesty in the behalf of others; yet because *thou hast commanded us to pray one for another, ^a especially for the Sick*; and hast promised that *the Prayers of the Righteous shall avail much with thee*: In Obedience therefore to thy Commandment, and confidence of thy gracious Promise, we are bold to become humble Suiters to thy Divine Majesty, in the behalf of this our dear Brother (or Sister) whom thou hast visited with the *Chastisement* of thine own fatherly Hand. We could gladly wish the *Restitution* of his Health, and a *longer continuance* of his Life and *Christian Fellowship* amongst us: But forasmuch as it appeareth (as far as we can discern) that thou hast appointed by *this Visitation*, to call for him out of this mortal Life; we submit our *Wills* to thy *blessed Will*, and humbly intreat for *Jesus Christ* his sake, and the Merits of his bitter Death and Passion, (which he hath suffered

^a James 5.

for him) that thou would'st pardon and forgive unto him *all his Sins*; as well that wherein he was *conceived and born*, as also all the Offences and Transgressions, which ever since, to this *Day and Hour*, he hath committed in *Thought, Word, and Deed*, against thy Divine Majesty. Cast them behind thy Back: ^b *remove them as far from thy Presence as the East is from the West*. Blot them out of thy Remembrance, lay them not to his Charge, wash them away with the *Blood of Christ*, that they may no more be seen: and deliver him from all the Judgments which are due unto him for his Sins, that they may never trouble his Conscience, nor rise in Judgment against his Soul; and *impute* unto him the *Righteousness* of Jesus Christ, whereby he may appear *righteous* in thy Sight. And in his Extremity at this time, we beseech thee look down from Heaven upon him with those Eyes of Grace and Compassion, wherewith thou art wont to look upon thy Children in their Afflictions and Misery. Pity thy wounded Servant, like the good Samaritan; for he is a sick Soul that needeth the Help of *such a heavenly Physician*. O Lord increase his Faith, that he may believe that Christ died for him, and that his Blood cleanseth him from all his Sins, and either assuage his Pain, or else increase his Patience, to endure thy blessed Will and Pleasure. And good Lord, lay no more upon him than thou shalt enable him to bear. Heave him up unto thy self with those Sighs and Groans which cannot be expressed. Make him now to feel what is the Hope of his Calling, and what is the

^b Psal. 103. 12.

exceeding Greatness of thy *Mercy* and Power towards them that *believe* in thee. And in his *weakness*, O Lord, shew thou thy *Strength*. Defend him against the Suggestions and Temptations of *Satan*; who (as he hath all his Lifetime) will now in his Weakness especially seek to *assail* him and to devour him. O *save* his Soul, and *reprove Satan*, and command thy *holy Angels* to be about him, to aid him, and to chase away all evil and malignant Spirits far from him. Make him more and more to loath this World, and to *desire to be loosed*, and to be *with Christ*. And when that *good Hour and Time shall come* (wherein thou hast determined to call for him out of this present Life) give him *Grace peacefully and joyfully* to yield up his Soul into thy *merciful Hands*, and do thou receive her into thy *Mercy*, and let thy *blessed Angels* carry her into thy Kingdom. Make his *last hour his best hour*, his *last words his best words*, and his *last thoughts his best thoughts*. And when the *Sight of his Eyes* is gone, and his *Tongue* shall fail to do its Office; grant, O Lord, that his Soul may (with *Stephen*) behold *Jesus Christ* in Heaven ready to receive him; and that thy *Spirit* within him may *make Request for him with Sighs which cannot be expressed*. Rom. 8. 26. Teach us in him to read and see our own *End* and *Mortality*, and therefore to be careful to prepare our selves for our last *Ends*, and put our selves in a Readiness against the Time that thou shalt call for us in the like Manner. Thus, Lord, we recommend this our dear Brother, (or Sister) thy sick Servant, unto thy eternal Grace and Mercy, in that Prayer which

which Christ our Saviour hath taught us, saying,

Our Father which art in Heaven, &c,

Thy Grace, O Lord Jesus Christ, thy Love, O heavenly Father, thy Comfort and Consolation, O Holy Spirit, be with us all, and especially with this thy sick Servant, to the End, and in the End. Amen.

Let them read often to the sick some special Chapters of *the holy Scripture*, as,

The Three first Chapters of the Book of *Job*.

The 14. and 19. Chapters of *Job*.

The 34. Chapter of *Deuteronomy*.

The two last Chapters of *Joshua*.

The 17. Chapter of the first of *Kings*.

The 2, 4, and 12. Chapter of the second of *Kings*.

The 38, 40, and 65. Chapters of *Isaiah*.

The History of the Passion of Christ.

The 8. Chapter to the *Romans*.

The 15. Chapter of the first Epistle to the *Corinthians*.

The 4. Chapter of the first Epistle to the *Thessalonians*.

The 5. Chapter of the second Epistle of *Paul* to the *Corinthians*.

The first and last Chapters of *St. James*.

The 11, and 12. to the *Hebrews*.

The first Epistle of *St. Peter*.

The three first, and the three last Chapters of the *Revelations*, or some of these.

And so exhorting the sick Party to wait upon God by *Faith* and *Patience*, till he send for him; and praying the Lord to send them a joyful Meeting in the *Kingdom of Heaven*, and

a *blessed Resurrection* at the Last Day ; they may depart at their Pleasure in the Peace of God.

Consolations against Impatience in Sickness.

IF in thy Sickness by Extremity of Pain, thou be driven to Impatience, meditate,

1. That thy *Sins* have deserved the *Pains* of *Hell* ; therefore thou may'st with greater Patience endure these *fatherly Corrections*.

2. That these are the *Scourges* of thy heavenly Father, and the *Rod* is in his *Hand*. If thou didst suffer with *Reverence*, being a *Child*, the Correction of thy ^a *earthly Parents* ; how much rather should'st thou now subject thy self (being the *Child of God*) to the Chastisement of thy heavenly Father, seeing it is for thine eternal Good?

3. That ^b Christ suffered in his Soul and Body far more grievous Pains for thee, therefore thou must more willingly suffer his blessed Pleasure for thine own Good. Therefore saith Peter, ^c *Christ suffered for you, leaving you an Example, that ye should follow his Steps*. And ^d *Let us* (saith St. Paul) *run with joy the Race that is set before us, looking unto Jesus the Author and Finisher of our Faith, who for the Joy that was set before him, endured the Cross, &c.*

4. That these Afflictions which now you suffer, are none other, but such as ^e are accomplished in your Brethren that are in the World, as witnesseth

a Heb. 12. 9. b Vir Dolorum. Isa. 53. 3. c 1 Pet. 2. 21
d Heb. 12. 1, 2. e 1 Pet. 5. 9. S. Romirus cum quorannis
gravi morbo tentaretur à Deo doluit, quod uno anno liber
esset, ac si à Deo tunc desertus fuisset. Vit. Patr. c. 8.

saith *Peter* : Yea, *Job's* Afflictions were far more grievous. There is not one of the *Saints* who are now at rest in heavenly Joys, but endur'd as much as you do, before they went thither : Yea, many of them willingly suffered all the *Torments* that *Tyrants* could inflict upon them, that they might come to those heavenly Joys whereunto you are now called. And you have a Promise, that ^f the God of all Grace, after that you have suffered a while, will make you perfect, stablish, strengthen and settle you. And that ^g God of his Fidelity, will not suffer you to be tempted above that ye are able; but will with the Temptation also make a way to escape, that ye may be able to bear it.

5. That God hath determined the Time when thy Affliction shall end, as well as the Time when it began, 38 years were appointed the sick Man at ^h *Bethesda's* Pool. Twelve Years to the Woman with the ⁱ bloody Issue. Three Months to ^k *Moses*. Ten Days Tribulation to the ^l Angel of the Church of *Smyrna*. Three Days Plague to ^m *David*. Yea, the Number of the godly Man's Tears are registred in God's Book, and the ⁿ Quantity kept in his Bottle.

The Time of our Trouble (saith *Christ*) is but a ^o *Modicum*. God's Anger lasts but a ^p *Moment* (saith *David*.) A little ^q *Season*, (saith the Lord) and therefore calls all the Time of our Pain, but the ^r *Hour of Sorrow*. *David*, for the Swiftnes thereof, compares our present Troubles

^f 1 Pet. 5. 10. ^g 1 Cor. 10. 13. ^h Joh. 5. 5. ⁱ Mat. 9. 20
^k Exod. 2. 2. ^l Rev. 2. 10. ^m 2 Sam. 24. 13. ⁿ Psal. 56. 8
^o *Modicum* & videbo vos. Joh. 16. 16. ^p Psal. 80. ^q Rev. 6. 11. Joh. 16. 21.

to a ^r Brook: and ^r Athanasius to a Shower. Compare the longest Misery that Man endures in this Life, to the eternity of heavenly Joys, and they will appear to be nothing. And as the Sight of a ^r Son safe born, makes the Mother forget all her former deadly Pain; so the Sight of Christ in Heaven, who was born for thee, will make all these Pangs of Death to be quite forgotten, as if they had never been: Like ^u Stephen, who as soon as he saw Christ, forgot his own Wounds, with the Horror of the Grave, and Terror of the Stones, and sweetly yielded his Soul into the Hands of his Saviour. Forget thine own Pain, think of Christ's Wounds, * Be faithful unto the Death, and he will give thee the Crown of eternal Life.

6. That you are now called to Repetitions in Christ's School; to see how much Faith, Patience, and Godliness you have learned all this while; and whether you can, like Job, ^v receive at the Hand of God, some Evil, as well as you have hitherto received a great deal of Good? As therefore you have always prayed, *Thy Will be done*; so be not now offended at this which is done by his holy Will.

7. That ^z all things shall work together for the best to them that love God: Insomuch that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, &c. shall be able to separate us from the

^v Psal. 110. 7. *f* Nubecula est, cito transibit. ^r John 16. 21. ^u Acts 7. ^x Rev. 2. 10. ^y Job 2. 13. ^z Rom. 8. 28, 38. 39. Morbus non malis adnumerandus, quia multis utiliter accidit. Basil. in Hexam. Morbus est utilis quædam institutio, quæ docet caduca spernere, & celestia sperare. Nazian. ad Philagrium.

Love

Love of God, which is in Jesus Christ our Lord. Assure your self that every Pang is a Prevention of the Pains of Hell; every respite an Earnest of Heaven's Rest, and how many Stripes do you esteem Heaven worth? As your Life hath been a Comfort to others, so give your Friends a Christian Example to die, and deceive the Devil, as Job did. It is but the Cross of Christ sent before to crucifie the Love of the World in thee, that thou may'st go eternally to live with Christ who was crucified for thee. As thou art therefore a true Christian, take up (like Simon of Cyrene) with both thy Arms his holy Cross, carry it after him, unto him; thy Pains will shortly pass, thy Joys shall never pass away.

Consolations against the Fear of Death.

IF in the Time of thy Sicknes, thou findest thy self fearful to die, meditate,

1. That it argueth a daſtardly mind to fear that which is not: For in the Church of Christ there is no Death, Isa. 25. 7, 8. And whosoever liveth and believeth in Christ shall never die, Job 11. 26. Let them fear Death, who live without Christ. Christians die not; but, when they please God, they are (^a like Enoch) translated unto God. Their Pains are but Elijah's fiery Chariot to carry them up to Heaven; or like Lazarus's Sores, sending them to Abraham's Bosom. In a word, if thou be one of them that like ^b Lazarus, lovest Jesus, thy Sicknes is not unto the Death, but for the Glory of God, who of his Love, changeth thy living Death to an ever-lasting Life. And if many

^a Gen. 5. 24. 2 Kings 2. 11, 12. ^b Luke 16. 23.
^c John 11. 5.

heathen Men, as *Socrates, Curtius, Seneca, &c.* died *willingly* (when they might have lived) in *hope* of the *Immortality of the Soul*: Wilt thou, being trained so long in *Christ's School*, (and now called to the *Marriage-Supper* of the *blessed Lamb*, *Rev. 19. 7.*) be one of those *Guests* that *refuse* to go to that *joyful Banquet*? God forbid.

2. Remember, That thy *Abode* is here but the *Second Degree* of thy *Life*; for after thou hadst first lived *Nine Months* in thy *Mother's Womb*, thou wast of necessity driven thence to live here in a *Second Degree* of *Life*. And when that *a Number of Months* which God hath determined for this *Life*, are expired; thou must likewise leave *this*, and pass to a *Third Degree* in the other *World*, which never ends. Which to them that live and die in the *Lord*, surpasseth as far this *Kind of Life*, as this doth that which one lives in his *Mother's Womb*. To this last and excellentest *Degree of Life*, through this *Door* pass'd *Christ* himself, and all his *Saints* that were *before thee*: and so shall all the rest *after them and thee*. Why should'st thou fear that which is *common* to all *God's Elect*? Why should that be *unwelcome* to thee, which was so *welcome* to all them? Fear not *Death*, for as it is the *Exitus* of a *bad*, so it is the *Genesis* of a *better World*: The *End* of a *temporal*, but the *Beginning* of an *eternal Life*.

3. Consider that there are but *three things* that can make *Death* so *fearful* unto thee: 1. The

a Mors præsentis vitæ exitus & introitus melioris Bæni.
in Epist. ad Rom.

Loss thou hast thereby. 2. The *Pain* that is *therein*. 3. The *terrible Effects* which follow *after*. All these are but false *Fires*, and causeless *Fears*. For the *First*: If thou leavest here *uncertain Goods* which *Thieves* may rob, thou shalt find in ^a Heaven a true *Treasure* that can never be taken away: These were but lent thee as a *Steward* upon *Accompts*; those shall be given thee as thy *Reward* for ever. If thou leavest a *loving Wife*, thou shalt be married to *Christ* which is *more lovely*. If thou leavest *Children* and *Friends*, thou shalt there find all thy religious *Ancestors* and *Children* departed; yea, *Christ* and all his blessed *Saints* and *Angels*. And as many of thy *Children* as be *God's Children*, shall thither follow after thee. Thou leavest an *earthly Possession* and a ^b *House of Clay*; and thou shalt enjoy an *heavenly Inheritance* and *Mansion of Glory* which is purchased, prepared, and reserved for thee. What hast thou lost? Nay, is not *Death* unto thee *Gain*? Go home, go home, and we will follow after thee.

Secondly, For the *Pain* in *Death*: The ^c *Fear* of *Death* more *pains* many than the very *Pangs* of *Death*; for many a *Christian* dies without any great *Pangs* or *Pains*. Pitch the *Anchor* of thy *Hope* on the *firm Ground* of the *Word of God*, who hath promised ^d in thy *Weakness* to *perfect* his *Strength*, and ^e not to *suffer* thee to be *tempted above that thou art able to bear*. And *Christ* will shortly turn all thy *temporal Pains* to his *eternal Joys*.

^a Mat. 6. 19. 2. ^b 2 Cor. 5. 1. John 14. 2. ^c Timor mortis ipsâ morte peior. ^d 2 Cor. 12. 9. ^e 1 Cor. 10. 13.

Lastly,

Lastly, As for the terrible *Effects* which follow after Death, they belong not unto thee, being a *Member of Christ*; for *Christ* by his Death hath taken away the *Sting* of Death to the *Faithful*; so that now there is no ^s *Condemnation* to them that are in *Christ Jesus*. And *Christ* hath protested, That ^h he that believeth in him hath everlasting *Life*, and shall not come into *Condemnation*, but hath passed from Death unto *Life*. Hereupon the *Holy Spirit* from Heaven saith. Blessed are the *Dead* which die in the *Lord*, and that from thenceforth they rest from their *Labours*, and their *Works* do follow them. In respect therefore of the *Faithful*, ⁱ *Death* is swallowed up in *Victory* and his *Sting*, which is *Sin*, and the *Punishment* thereof, is taken away by *Christ*. Hence *Death* is called, in respect of our *Bodies*, a ^k *Sleep* and *Rest*; in respect of our *Souls*, a going to our heavenly *Father*, a ^l *Departing* in *Peace*, a *Removing* from this *Body* to go to the *Lord*; a ^m *Dissolving* of *Soul* and *Body* to be with *Christ*. What shall I say? *Precious* in the *Sight* of the *Lord* is the *Death* of his *Saints*. These *Pains* are but thy *Throws* and *Travail* to bring forth eternal *Life*. And who would not pass through *Hell* to go to *Paradise*, much more through *Death*? There is nothing after *Death* that thou needest fear; not thy *Sins*, because *Christ* hath payed thy *Ransom*; not the *Judge*, for he is thy loving *Brother*; not the *Grave*, for it is the *Lord's Bed*; not *Hell*, for thy *Redeemer* keeps the *Keys*; not the *Devil*,

g Rom. 8. 1. h Joh. 5. 24. i 1 Cor. 15. 54. k 1 Theff. 4. 13. lsa. 26. Rev. 14. m ἀνάλυσις ἐν εἰρήνῃ, Luk. 2. 29. n 2 Cor. 5. Phil. 1. 23. ἀνάλυσις. Mors porta gloriæ. Greg. Janua vitæ. Bernard.

for

for *God's Holy Angels pitch their Tents about thee*, and will not leave thee till they bring thee to Heaven. Thou wast never nearer *eternal Life*; glorifie therefore Christ by a blessed Death. Say cheerfully, *Come, Lord Jesus*, for thy Servant cometh unto thee: I am willing, Lord, help my *Weakness*.

Seven Sanctified Thoughts, and Mournful Sighs of a Sick Man ready to die.

NOW forasmuch as God of his infinite Mercy doth so temper our Pain and Sickness, that we are not always oppressed with Extremity, but gives us in the midst of our Extremities some Respite to ease and refresh our selves, thou must have an especial Care (considering how short a Time thou hast, either for ever to loose or to obtain Heaven) to make use of every Breathing-time which God does afford thee: And during that little time of ease, to gather Strength against the Fits of greater Anguish. Therefore, in these Times of Relaxation and Ease, use some of these short Thoughts and Sighs.

The First Thought.

SEeing every Man enters into this Life in Tears, passes it in Sweat, and ends it in Sorrow; Ah! what is there in it, that a Man should desire to live any longer in it? Oh! what a Folly is it, that when the Mariner roweth with all his Force to arrive at the wished Port; and that the Traveller never reflect till he come to his Journey's end; we fear to desert our Port, and therefore would put back our Back to be longer tossed in this continual Tempest! We weep to see our *Journey's End*, and therefore de-

T

fire

fire our Journey to be lengthened, that we might be the more tired with a *foul and cumbersome way.*

The Spiritual Sigh thereupon.

O Lord, this Life is but a troublesome Pilgrimage, ⁿ few in Days, but full in Evils; and I am weary of it, by reason of my Sins. Let me therefore (O Lord) entreat thy Majesty, in this my *Bed of Sickness*, as ^o *Elias* did under the *Juniper-Tree* in his *Affliction*: *It is now enough, O Lord, that I have lived so long in this Vale of Misery; take my Soul into thy merciful Hands, for I am no better than my Fathers.*

The Second Thought.

Think with what a ^p *Body of Sin* thou art loaden, what great *Civil Wars* are contained in a *little World*; the ^r *Flesh* fighting against the *Spirit*, *Passion* against *Reason*, *Earth* against *Heaven*; and the *World* within thee banding it self for the *World* without thee; and that but *one* only Means remains to end this Conflict, *Death*, which (in God's appointed Time) will separate thy *Spirit* from thy *Flesh*; the *pure* and *regenerate* part of thy *Soul* from that Part which is *impure* and *unregenerated*.

The Spiritual Sigh upon the Second Thought.

O Wretched Man that I am! ^t who shall deliver me from the *Body of this Death*? O my sweet Saviour Jesus Christ, ^r thou hast redeemed me with thy precious Blood. And ^u because thou hast delivered my *Soul* from *Sin*, mine *Eyes* from *Tears*, and my *Feet* from *falling*; ^w I do here.

ⁿ Gen. 47. 9. ^o 1 King. 19. 4. ^p Rom. 7. 24. ^q Jam. 4. 1. ^r Gal. 5. 17. ^s Rom. 7. 24. ^t Rev. 5. 9. ^u Psal. 116. 8. ^w Psal. 145.

from the very bottom of my Heart, ascribe the whole *Praise* and *Glory* of my Salvation to thy only *Grace* and *Mercy*, saying (with the Holy Apostle) * *Thanks be unto God which hath given me the Victory through our Lord Jesus Christ.*

The Third Thought.

THink how it behoves thee to be assured that thy Soul is Christ's; for *Death* hath taken sufficient *Gages* to assure himself of thy *Body*, in that all thy Senses be all ready to die, save only the Sense of *Pain*; but sith the Beginning of thy Being began with *Pain*, marvel the less if thy *End* conclude with *Dolours*. But if these *temporal Dolours* (which only afflict the *Body*) be so painful; O Lord, ^v *who can endure the devouring Fire? who can abide the everlasting Burning?*

The Spiritual Sigh upon the Third Thought.

O Lord Jesus Christ, the Son of the living God, who art the only *Physician* that canst ease my *Body* from *Pain*, and restore my *Soul* to *Life Eternal*: Put thy *Passion*, *Cross* and *Death* betwixt my *Soul* and thy *Judgments*; and let the *Merits* of thy *Obedience* stand betwixt thy *Father's Justice* and my *Disobedience*; and from these *bodily Pains* receive my *Soul* into thine everlasting *Peace*: For I cry unto thee with *Stephen*, Lord *Jesus* receive my *Spirit*.

The Fourth Thought.

THink that the *worst* that *Death* can do, is but to send thy *Soul* sooner than thy *Flesh* would be willing to *Christ* and his heavenly *Joy*: Remember that *that Worst is thy best Hope*. The worst therefore of *Death* is rather a *Help* than a *Harm*.

* 1 Cor. 15. 57. y Isa. 33. 14 z Acts 7. 59.

The Spiritual Sigh upon the Fourth Thought.

O Lord Jesus Christ, the Saviour of all them that put their Trust in thee, forsake not him that in *Misery* flieth unto thy *Grace* for Succour and Mercy : Oh sound that *sweet Voice* in the Ears of my Soul, which thou spakest unto the *penitent Thief* on the Crofs, ^a *This Day thou shalt be with me in Paradise.* For I, O Lord, do (with the Apostle) from my Soul speak unto thee, ^b *I desire to be dissolved and to be with Christ.*

The Fifth Thought.

Think, (if thou fearest to die).^c *That in Mount-Sion there is no Death ; for he that believeth in Christ, shall never die.* And if thou desirest to live, without doubt, the *Life Eternal* (whereunto this Death is a *Passage*) surpasseth all. There do all the Faithful departed (having ended their Miseries) live with *Christ* in Joys, and thither shall all the Godly, which survive, be gathered out of their Troubles, to enjoy with him *Eternal Rest.*

The Spiritual Sigh on the Fifth Thought.

O Lord, thou seest the Malice of Satan (who not contenting himself, ^d *like a roaring Lion* on all the Days and Nights of our Life, to seek our Destruction) shews himself *busiest* when thy Children are *weakest* and *nearest* to their End : O Lord, reprove him, and preserve my Soul. He seeks to terrifie me with Death, which my Sins have deserved : But let thy *Holy Spirit* comfort my Soul with the Assurance of *Eternal Life*, which thy *Blood* hath purchased. Assuage my *Pain*, encrease my *Patience*, and (if it be thy blessed Will) end my *Troubles* : For my Soul beseecheth thee with

^a Luke 23. 43. ^b Phil. 1. 23. ^c Isa. 25. 7, 8. Joh. 11. 25. ^d 1 Pet. 5. 8.

old blessed Simeon, ^e Lord, now let thy Servant depart in Peace, according to thy Word.

The Sixth Thought.

THink with thy self what a Blessing God hath bestowed upon thee above many millions in the World; that whereas they are either Pagans who worship not the true God, or Idolaters who worship the true God falsely: Thou hast lived in a True Christian Church, and hast Grace to die in the True Christian Faith, and to be buried in the ^f Sepulchre of God's Servants, who all wait for the Hope of Israel, and ^g raising of their Bodies in the Resurrection of the Just.

The Spiritual Sigh upon the Sixth Thought.

O Lord Jesus Christ, who art ^h the Resurrection, and the Life, in whom: whosoever believeth, shall live, tho' he were dead: I believe, that whosoever liveth and believeth in thee, shall never die. ⁱ I know that I shall rise again in the Resurrection of the last Day: ^k For I am sure, that thou my Redeemer livest. And tho' that after my Death Worms destroy this Body; yet I shall see thee, my Lord, and my God, in this Flesh.

Grant therefore, O Christ, for thy bitter Death and Passion's sake, that at that Day I may be one of them to whom thou wilt pronounce that joyful Sentence: ^l Come, ye blessed of my Father, inherit the Kingdom prepared for you before the Foundation of the World.

The Seventh Thought.

THink with thy self how Christ endured for thee a ^m cursed Death, and the Wrath of God, which was due unto thy Sins; and what ter-

^e Luke 2. 29. ^f Acts 25. 6, 7. ^g Luk. 14. 14. ^h John 11. 25, 26. ⁱ Verse 24. ^k Job 19. 25, 26. ^l Mat. 25. 34.
^m Gal. 3. 13. T 3 rible

rible Pains and cruel Torments the Apostles and Martyrs have voluntarily suffered for the Defence of Christ's Faith, when they might have lived by dissembling or denying him: How much more willing should'st thou be to depart in the Faith of Christ, having less Pains to torment thee, and more Means to comfort thee?

The Spiritual Sigh upon the Seventh Thought.

O Lord, my Sins have deserved the Pains of Hell, and Eternal Death; much more these Fatherly Corrections wherewith thou dost afflict me: But, O ⁿ blessed Lamb of God, which takest away the Sins of the World, have Mercy upon me; and ^o wash away all my filthy Sins with thy most precious Blood, and ^p receive my Soul into thy Heavenly Kingdom; for ^a into thy Hands, O Father, I commend my Spirit, and thou hast redeemed me, O Lord, thou God of Truth.

[The Sick Person ought now to send for some Godly and Religious Pastor.]

IN any wise remember (if conveniently it may be) to send for some godly and religious Pastor, not only to pray for thee at thy Death (for God in such a Case hath promised to hear the Prayers of the righteous ^r Prophets, and ^t Elders of the Church) but also upon thy Confession and unfeigned Repentance to absolve thee of thy Sins. For as Christ hath given him a Calling to ^t baptize thee unto Repentance for the Remission of thy Sins; so hath he likewise given him a Calling,

ⁿ Joh. 1. 29. ^o Rev. 1. 5. ^p Luk. 23. 42. ^q Psal. 31. 5. ^r Gen. 20. 7. Jer. 18. 20. and 15. 1. 1 Sam. 12. 19, 23. ^s Jam. 5. 14, 15, 16. ^t Mark 1. 4. Acts 19. 4. and

and ^u Power, and ^w Authority (upon Repentance) to absolve thee from thy Sins. ^x I will give thee the Keys of the Kingdom of Heaven; and whatsoever thou shalt bind upon Earth, shall be bound in Heaven; and whatsoever thou shalt loose on Earth, shall be loosed in Heaven. And again, ^y Verily, I say unto you, whatsoever ye bind on Earth, shall be bound in Heaven; and whatsoever ye loose on Earth, shall be loosed in Heaven. And again, ^z Receive ye the holy Ghost; whosesoever Sins ye remit they are remitted unto them, and whosesoever Sins ye retain they are retained. This Doctrine was as ancient in the Church of God as Job; for Elibu tells him, ^a That when God strikes a Man with Malady on his Bed, so that his Soul draweth near the Grave, and his Life to the Buxiers; if there be any Messenger with him or an Interpreter, one of a thousand, to declare unto Man his Righteousness, then will he have Mercy upon him, &c. and answerable hereunto (saith S. James) ^b if the Sick have committed Sins (upon his Repentance and the Prayers of the Elders) they shall be forgiven him. ^c These have Power to shut Heaven, and to ^d deliver (the scandalous impenitent Sinner) to Satan: For, ^e the Weapons of their Warfare are not carnal, but mighty, through God, to cast down, &c. and to have Vengeance in readiness against all disobedience. They have the ^f Key of loosing, therefore the Power of Absolving.

The Bishops and Pastors of the Church do not forgive Sin by any ^g absolute Power of their own (for so only Christ their Master forgiveth Sins)

^u 1 Cor. 5. 4. ^w 2 Cor. 10. 8. ^x Mat. 16. 19. ^y Mat. 18. 18. ^z Joh. 20. 22, 23. ^a Job. 33. 19, 22, 23, 24. ^b James 5. 15. ^c Rev. 11. 6. ^d 1 Cor. 5. 5. ^e 2 Cor. 10. 4. &c. ^f Mat. 16. 19. Ministri peccata remittunt non ^g αυτης αιωνως, sed δεσπυινως ^g 1 Cor. 5. 4

but ⁿ ministerially, as the *Servants* of Christ, and *Stewards*, to whose Fidelity their Lord and Master has committed his Keys, and that is, when they do declare and pronounce, either publicly, or privately, by the Word of God, what bindeth, what loyseth, and the Mercies of God to penitent Sinners, or his Judgments to impenitent and obdurate Persons, and so do apply ⁱ the general Promises or Threatnings to the penitent or impenitent. For Christ from Heaven does by them (as by his Ministers on Earth) declare whom he remitteth and bindeth, and to whom he will open the Gates of Heaven, and against whom he will shut them. And therefore it is not said, *Whose Sins ye signifie to be remitted*, but *whose Sins ye remit*. They then do remit Sins, because Christ by their Ministry remitteth Sins, as Christ by his Disciples loosed Lazarus, *Joh. 11. 44.* And as no Water could wash away Naaman's Leprosie, but the Waters of Jordan, (tho' other Rivers were as clear) because the Promise was annexed unto the Water of Jordan, and not of other Rivers: so tho' another Man may pronounce the same words, yet have they not the like Efficacy and Power to work on the Conscience, as when they are pronounced from the Mouth of Christ's Ministers, because the ^{*} Promise is annexed to the Word of God in their Mouths: for them has he ^l chosen. ^m separated, and ⁿ set apart for this Work,

^b 1 Cor. 4. 1. 2. Acts. 13. 38. ⁱ To this End, saith Basil, in Ase. c. 13. Christus omnibus Pastoribus & Doctoribus Ecclesiae, ἰσλὺν τὰς ἐκκλῆσιαν, aequalem tribuit potestatem, cujus signum est, quod omnes ex aequo ligant & solvunt, ut Petrus. Papists dare not deny this. Quilibet Sacerdos (quantum est ex virtute Clavium) habet potestatem indifferenter in omnes. In Supplement. Thomæ 4. 6. Versè 10. & John 20. 22, 23. ^l Acts 1. 24. ^m Acts 13. 2. ⁿ Rom. 1. 1. and

and to them he has committed the ^o Ministry and Word of Reconciliation; by their holy ^v Calling and ^a Ordination they have received the ⁱ Holy Ghost, and the ministerial Power of Binding and Loosing. They are sent forth of the ^e Holy Ghost for this Work, whereunto he hath called them. And Christ gives his Ministers Power to forgive Sins to the Penitent in the ^s same Words that he teacheth us in the Lord's Prayer, to desire God to forgive us our Sins: To assure all penitent Sinners, that God by his Minister's Absolution doth fully, through the Merits of Christ's Blood, forgive them all their Sins. So that what Christ decreeth in Heaven, *in foro judicii*, the same he declareth on Earth by his reconciling Ministers, *in foro penitentiae*: so that as God has reconciled the World to himself by Jesus Christ: so hath he (saith the Apostle) given unto us the Ministry of this Reconciliation.

He that sent them to baptize, saying, ^w Go and teach all Nations, baptizing them, &c. sent them also to remit Sins, saying, As my Father sent me, so send I you: whosoever Sins ye remit, they are remitted unto them, &c. As therefore none can baptize, (tho' he use the same water and words) but only the lawful Minister, which Christ has called and authorized to this Divine and Ministerial Function: so, tho' others may comfort with good Words, yet none can ^x absolve from Sin, but on those to whom Christ has committed the holy

^e 2 Cor. 5. 18, 19. ^p Acts 13. 2. 1 Cor. 1. 1. Heb. 5. 4. ^q Tit 1. 5. ^r John 20. 22, 23. ^s Acts 13. 2, 4. ^t Ἀντὶ τοῦ ἁγίου ἀπέστειλε τὰς ἀποστολάς, Joh. 20. 22. Καὶ ἀπέστειλε τὰς ἀποστολάς ἡμῶν. ^u 2 Cor. 5. 18. ^π John 20. 21, 23. 2 Cor. 2. 7, 10. ^x Heb. 5. 41.

* *Ministry and Word of Reconciliation*: and of their *Absolution* Christ speaketh, † *He that heareth you, heareth me.* In a doubtful Title thou wilt ask the Counsel of a *skilful Lawyer*: In peril of *Sickness* thou wilt know the Advice of the *learned Physician*: And is here no Danger in the Dread of *Damnation*, for a *Sinner* to be his own Judge?

Judicious Calvin ^a teaches this Point of Doctrine most plainly; *Etsi omnes mutuo nos debeamus consolari, &c.* Altho' (saith he) we ought to comfort and confirm one another in the Confidence of God's Mercy; yet we see that the Ministers are appointed as Witnesses and Sureties to ascertain our Consciences of the Remission of Sins; insomuch, as they are said to remit Sins, and to loose Souls. Let every faithful Man therefore remember, that is his Duty (if inwardly he be vexed and afflicted with the Sense of his Sins) not to neglect that Remedy which is offered unto him by the Lord, to wit, that (for the easing of his Conscience) he make private Confession of his Sins to his Pastor; and that he desire his private Endeavour for the Application of some Comfort unto his Soul; whose Office it is (both publickly and privately) to administer Evangelical Consolation to God's People.

Beza highly ^b commendeth this Practice, and ^c Luther saith, That he had rather loose a thousand Worlds, than suffer private Confession to be thrust out of the Church. Our Church hath ever most ^d soundly maintained the truth of this Doctrine; but most justly abolished the Tyrannous and An-

^a Luke 10. 16. † Ibid. ^a Lib. 3. Instit. cap. 4. Sect. 12. ^b In Antith. Papatus & Christianismi. vol. 1. fol. 66. ^c Luther, rom. 6 fol. 109. & seq. ^d Witness our Liturgy, D. Holland absolvd D. Reynolds, who not being able to speak, kiss'd the Hand wherewith he was absolved.

Christian Abuse of Popish Auricular Confession which they thrust upon the Souls of Christians, as an expiatory Sacrifice, and a meritorious Satisfaction for Sin; racking their Consciences to confess, when they feel no Distress, and to enumerate all their Sins, which is impossible: That by this Means they might dive into the Secrets of all Men, which oft-times hath proved pernicious, not only to private Persons, but also to publick States. But the Truth of God's Word is, That no Person having received Orders in the Church of Rome, can truly absolve a Sinner: For the Keys of Absolution are Two; the one is the Key of Authority, and that only * Christ hath; the other is the Key of Ministry, and this he ^a gives to his Ministers who are therefore ca^lled the ^b Ministers of Christ, the Stewards of God's Mysteries, the ^c Ambassadors of Reconciliation, Bishops, Pastors, Elders, &c. But Christ never ordain'd in the New Testament any Order of Sacrificing Priests; neither is the Name of ^d *Episcopus*, which properly signifieth *Sacerdos*, or Sacrificing Priest, given to any Officer of Christ, in all the New Testament: Neither do we read in all the New Testament, of any who confess'd himself to be a Priest, but ^e Judas. Neither is there any real Priest in the New Testament, but only ^f Christ. Neither is there any Part of his Priesthood to be now accomplished on ^g Earth, but that which he fulfilleth in Heaven, by making Intercession for us. Seeing therefore Christ

* Rev. 3. 7. Mat. 2. 7. Luke 5. 21. ^a Mat. 16. 19. ^b 1 Cor. 4. 1. ^c 2 Cor. 5. 20. Ministerii clavis duplex est, una scientia discernendi (1 Cor. 12. 10. 1 John 4. 1.) Alia est potestas ligandi & absolvendi. John 20. 23. ^d Mat. 27. 4. ^e Heb. 7. 24, 27, 28, ^f Heb. 8. 4. Heb. 7. 15.

never ordained any Order of *sacrificing Priests*, and that Popish Priests scorn the Name of *Ministers of the Gospel*, to whom only *Christ* committed his *Keys*; it necessarily follows, That no *Popish Priest* can truly either *excommunicate* or *absolve* any Sinner, or have any *lawful Right* to meddle with *Christ's Keys*. But the *Antichristian Abuse* of this Divine Ordinance should not abolish the *lawful use* thereof betwixt Christians and their Pastors in Cases of *Distress of Conscience* for which it was chiefly ordained.

And verily, there is not any Means more excellent to *humble a proud Heart*, nor to raise up an *humble Spirit*, than this Spiritual Conference betwixt the Pastors and the People committed to their Charge. If any *Sin* therefore troubles thy *Conscience*, confess it to *God's Minister*, ask his *Counsel*, and if thou dost truly repent, receive his *Absolution*. And then doubt not in *foro Conscientia*, but thy Sins be as verily forgiven on Earth as if thou didst hear *Christ himself*, in *foro judicii*, pronouncing them to be forgiven in Heaven. ^a *Qui vos audit, me audit*; he that heareth you, heareth me. Try this and tell me, whether thou shalt not find more Ease in thy *Conscience* than can be expressed in Words. Did prophane Men consider the *Dignity* of this Divine Calling, they would the more honour the Calling, and reverence the Persons.

The sick Man (having thus eased his *Conscience*, and received his *Absolution*) may do well (having a convenient Number of faithful Christians join'd with him, to receive the *Holy Sacrament* of the *Lord's Supper*; to encourage him

^a Luke 10. 16.

in his Faith, and to discourage the Devil in his Assaults. In this respect, the ^b Council of Nice termeth this Sacrament, *Viaticum*, the Soul's Provision for her Journey. And albeit the Lord's Supper be an Ecclesiastical Action, yet forasmuch as our Lord (the first Instituter) celebrated it in a ^c private House, and that ^d S. Paul terms the Houses of Christians, the Churches of Christ, and that ^e Christ himself has promised to be in the midst of the Faithful, where but two or three are gathered together in his Name: I see no Reason, but if Christians desire it (when they are not, through Sickness, able to come to the Church) but that they should receive, and Pastors ought to administer unto them the Sacrament at Home. He shews more Simplicity than Knowledge, who thinks that this favours of a *Private Mass*. For a Mass is called *Private*, not because it is said in a Private House, but because (as Bishop ^f Jewel teaches out of ^g Aquinas) the Priest receiveth the Sacrament himself alone, without Distribution made unto others, and then it is private, although the whole Parish be present and looking upon him. There is as much difference between such a Communion, and the *Antichristian Idol* of a private Mass, as there is berwixt Heaven and Hell. For at a Communion in a private Family, upon such an extraordinary Occasion, Christ's Institution is observed. Many faithful Brethren meet together, and tarry

^b Concil. Nic. Can. 12. ^c Mar. 26. 18. Luke 22. 12. ^d Rom. 16. 5. Philem. v. 2. ^e Mat. 18. 20. ^f Jewel against Harding, Artic. 1. of Private Mass, fol. 4. ^g In missis privatis sufficit, si unus sit praesens, scilicet Minister, qui populi totius personam gerit. Aquin. part 3. q. 38. art 5.

one for another. Christ his Death is remembered and shewed, and the Minister, together with the Faithful, and the sick Party, do communicate. Mr. Calvin ^h saith, *That he doth very willingly admit administering of the Communion to them that are sick, when the Case and Opportunity so requireth.* And in ⁱ another Place he saith, *That he hath many weighty Reasons to compel him not to deny the Lord's Supper unto the Sick.* Yet I would wish all Christians to use to receive often (in their Health) especially once every Month with the whole Church; for then they shall not need so much to assemble their Friends upon such an Occasion, nor so much to be troubled themselves for want of the Sacrament. For, as M. Perkins saith very well, ^k *The Fruit and Efficacy of the Sacrament, is not to be restrained to the time of Receiving; but it extends it self to the whole Time of Man's Life afterwards; the Efficacy whereof did Men thoroughly understand, they should not need to be so often exhorted to receive it.*

^l *Pastores omnes hic exoratos vellem, ut in hujus controversiæ statum penitus introspiciant; nec fideles ex hac vita migrantes, & panem vitam petentes, vitæ suo fraudari sinant, ne lugubris ista in iis adimpleatur lamentatio: ^m Parvuli panem petunt, & non sit qui frangat eis.* As therefore when a wicked Liver dieth, he may say to Death, as Ahab said to Elijah, ⁿ *Hast thou found me, O mine Enemy!* So on the other side, when it is told a pe-

^b *De cœnæ administratione ita sentio, libenter admittendum esse hunc morem ut apud ægrotos celebretur communio, cum ita res & opportunitas feret, Ep. 51. i Cur cœnam ægrotis negandam esse non arbitror, mullæ & graves cause me impellunt. Ep. 31.1. k Perkins his right way to dying well. l Admonitio ad Pastores. m Lam. 44. n 1 King. 21.20.*

nitent

nitent Sinner, that Death knocks at the Door, and begins to look him in the Face, he may say of Death as David said of Ahimaaz, ° *Let him come, and welcome, for he is a good Man, and cometh with good Tydings*: He is the Messenger of Christ, and bringeth unto me the joyful News of eternal Life. And as the Red Sea was a Gulf to drown the Egyptians to Destruction; but a Passage to the Israelites, to convey them to Canaan's Possession: So Death to the Wicked is a Sink to Hell and Condemnation; but to the Godly, the Gate to everlasting Life and Salvation. And one Day of a ^v blessed Death will make amends for all the Sorrows of a bitter Life.

3. When therefore thou perceivest thy Soul departing from thy Body, pray with thy Tongue, if thou can'st, else pray in thy Heart and Mind these Words; fixing the Eyes of thy Soul upon Jesus Christ thy Saviour.

A Prayer at the yielding up of the Ghost.

O Lamb of God, which by thy Blood hast taken ^a away the Sins of the World, have Mercy upon me a Sinner; ^t Lord Jesus receive my Spirit. Amen.

When the Sick Party is departing, let the Faithful that are present kneel down and commend his Soul to God in these or the like Words.

O Gracious God, and merciful Father, who art our ^r Refuge and Strength, and a very present Help in Trouble; lift up the ^t Light of thy favourable Countenance at this Instant upon thy Servant that now cometh to appear in thy Presence: ^u Wash away, good Lord, all his Sins, by the Merits of Christ Jesus's

o 2 Sam. 18.27. Ut morare pius, vivere discere piæ. p Summum hominis bonum bonus ex hac vita exitus. q John 1.29.
r Luk. 18.13. / Psal. 46.1. : Psal. 4.6. & 1 Joh. 1.7. Blood

Blood, that they may never be laid to his Charge. Increase his *Faith*, preserve and keep safe his *Soul* from the Danger of the *Devil* and his *Wicked Angels*. Comfort him with thy Holy Spirit, cause him now to feel that thou art his *loving Father*, and that he is thy *Child* by *Adoption* and *Grace*. Save, O Christ, the Price of thine own Blood, and suffer him not to be lost, whom thou hast bought so dearly. Receive his *Soul*, as thou didst the *Penitent Thief*, into thy heavenly *Paradise*. Let thy blessed *Angels* conduct him thither, as they carried the Soul of *Lazarus*; and grant unto him a joyful Resurrection at the last Day. O Father, hear us for him, and hear thine own *Son*, our only * *Mediator*, that sits at thy *Right Hand*, for him and us all; even for the Merits of that bitter Death and Passion which he has suffered for us. In confidence whereof, we now recommend his Soul into thy Fatherly Hands, in that blessed Prayer which our Saviour hath taught us in all times of our Troubles to say unto thee, *Our Father*, &c.

Thus far of the Practice of Piety in dying in the Lord.

Now follows the Practice of Piety in dying for the Lord.

THE Practice of Piety in dying for the Lord, is termed * *Martyrdom*.

Martyrdom is the Testimony which a Christian beareth to the Doctrine of the Gospel, by enduring any kind of Death; to invite many, and to confirm all, to embrace the Truth thereof. To this kind of Death Christ has promised a *Crown*:

* Rom. 8. 34. * Sanguis martyrum semen Ecclesiae; Martyres acceperunt, non dederunt coronas. Leo. Martyrio coronatus Esu, usually.

ⁱ Be thou faithful unto the Death, and I will give thee the Crown of Life. Which Promise the Church so firmly believed, that they termed *Martyrdom* it self a *Crown*. And God, to animate Christians to this excellent Prize, would, by a Prediction, that ² *Stephen*, the first Christian *Martyr*, should have his Name of a *Crown*.

Of *Martyrdom* there are Three kinds.

1. *Sola voluntate*, in Will only, as *John* the Evangelist, who (being boiled in a Cauldron of Oil) came out rather anointed than sod; and died of old Age at *Ephesus*.

2. *Solo opere*, in Deed only, as the *Innocents* of ³ *Bethlehem*.

3. *Voluntate & opere*, both in Will and Deed, as in the *Primitive Church*, *Stephen*, *Polycarpus*, *Ignatius*, *Laurentius*, *Romanus*, *Antiochianus*, and thousands. And in our Days, *Cranmer*, *Latimer*, *Hooper*, *Ridley*, *Farrar*, *Bradford*, *Philpot*, *Sanders*, *Glover*, *Taylor*, and others innumerable, whose fiery Zeal to God's Truth, brought them to the Flames of *Martyrdom*, to seal Christ's Faith. It is not the Cruelty of the Death, but the Innocency and Holiness of the Cause, that maketh a *Martyr*. Neither is an erroneous Conscience a sufficient Warrant to suffer *Martyrdom*, because Science in God's Word, must direct Conscience in Man's Heart. For they who killed the Apostles, in their erroneous Consciences, thought

ἵνα ὁ πνεῦμα καὶ ζῶσαντες. Rev. 2. 10. Bern-
Ser. in fest. Innoc. Frid. Naufea in vit. Johan. Flores Hist.
ad An. 65. 2. Acts 7. 4. Matth. 2. Acts and Monuments.
I Pet. 2. 19. Causa, non passio, facit Martyrem. Aug. Ep.
61. Non mortes sed mores, Dr. Boys. Tho. Aquin. l. 2.
quæst. 17. art. 6.

they

they did ^b God good Service: and Paul of Zeal breath'd out; ^c Slaughter against the Lord's Saints. Now whether the Cause of our Seminary Priests and Jesuits be so holy, true and innocent, as that it may warrant their Conscience to suffer Death, and to hazard their eternal Salvation thereon, let Paul's ^d Epistle written to the ancient Christian Romans (but against our new Antichristian Romans) be judge. And it will plainly appear, That the Doctrine which St. Paul taught to the ancient Church of Rome, is *ex diametro* opposite in 26 fundamental Points of true Religion, to that which the new Church of Rome teacheth and maintaineth. For St. Paul taught the Primitive Church of Rome.

1. That our Election is of God's free Grace, and not *ex operibus prævisis*, Rom. 9. 11. Rom. 11. 5, 6.

2. That we are justified before God by Faith only, without good Works, Rom. 3. 20, 28. Rom. 4. 2, &c. Rom. 1. 17.

3. That the good Works of the Regenerate are not of their own *Condignity meritorious*, nor such as can deserve Heaven, Rom. 8. 18. Rom. 11. 6. Rom. 6. 23.

4. That those Books only are God's Oracles and Canonical Scriptures, which were committed to the Custody and Credit of the Jews, Rom. 3. 2. Rom. 1. 2. Rom. 16. 26. such were never the Apocrypha.

5. That the Holy Scriptures have God's Authority. * Rom. 9. 17. Rom. 3. 4. Rom. 11. 32.

^b John. 16. 2. ^c Acts 9. 1. Phil. 3. 6. ^d Epistola ad Romanos, is now Epistola in Romanos. * Note that the Scripture saith, God saith, and the Scripture concludeth, is all one with Paul, conferred

conferred with *Gal. 3. 22.* Therefore above the Authority of the Church.

6. That all, as well *Laity* as *Clergy*, that will be saved, must familiarly read or know the *Holy Scripture*, *Rom. 15. 4. Rom. 10. 1, 2, 8. Rom. 16. 26.*

7. * That all *Images* made of the true God are very *Idols*, *Rom. 1. 23. & Rom. 2. 22.* conferred.

8. That to bow the knee religiously to an *Image*, or to worship any Creature is meer *Idolatry*, *R. 11, 4. and a lying service, R. 1. 25.*

9. That we must not pray unto any but to God only, in whom we believe, *Rom. 10. 13, 14. Rom. 8. 15. 27.* Therefore not to *Saints* and *Angels*.

10. That *Christ* is our only intercessor in Heaven, *Rom. 8. 34. Rom. 5. 2. Rom. 16. 27.*

11. That the only *Sacrifice* of Christians, is nothing but the *spiritual Sacrificing* of their *Souls* and *Bodies* to serve God in holiness and righteousness, *R. 12. 1. R. 15. 16.* therefore no real sacrific-
ing of *Christ* in the Mass.

12. That the religious worship called *dulia*, as well as *latria*, belongeth to God alone, *Rom. 1. 9. Rom. 12. 18. Rom. 16. 18.* conferred.

13. That all Christians are to pray unto God in their own native language, *Rom. 14. 11.*

14. That we have not of our selves, in the State of Corruption, free will unto good, *Rom. 7. 18, &c. Rom. 9. 16.*

15. That Concupiscence in the regenerate, is sin, *Rom. 7. 7, 8, 10.*

16. That the Sacraments do not confer grace

* *Tὰ ἰδωλα*. Having reference to what he spake before, *Rom. 1. 23.* of Images.

ex opere operato, but *sign* and *seal* that it is conferred already unto us, *Rom.* 4. 11, 12. *Rom.* 2. 28, 29.

17. That every true believing Christian may in this Life be assured of his *Salvation*, *Rom.* 8. 9, 16, 35, &c.

18. That no Man in this Life, since *Adam's Fall*, can perfectly fulfil the *Commandments* of God, *Rom.* 7. 10, &c. *Rom.* 3. 19, &c. *Rom.* 11. 32.

19. That to place Religion in the difference of *Meats* and *Days*, is *Superstition*, *Rom.* 14. 3, 5, 6, 17, 23.

20. That the *Imputed Righteousness* of Christ, is that only that makes us just before God, *Rom.* 4. 9, 17, 23.

21. That Christ's *Flesh* was made of the *Seed* of *David*, by *Incarnation*; not of a *Wafcr-Cake*, by *Transubstantiation*, *Rom.* 1. 3.

22. That all true Christians are *Saints*, and not those whom the *Pope* only doth *Canonize*, *Rom.* 1. 7. *Rom.* 8. 27. *Rom.* 15. 31. *Rom.* 16. 2. & 15. *Rom.* 15. 25.

23. That *Ipsē*, Christ, the *God of Peace*; and not *Ipsa*, the *Woman*, should bruise the *Serpent's Head*, *Rom.* 16. 20.

24. That every Soul must of *Conscience* be *Subject*, and pay *Tribute* to the *Higher Powers*, that is, the *Magistrates* who bear the *Sword*, *Rom.* 13. 1, 2, &c. and therefore the *Pope*, and all *Prelates* must be subject to their *Emperors*, *Kings* and *Magistrates*; unless they will bring *Damnation* upon their Souls, as *Traytors*, that resist God and his *Ordinances*, *Rom.* 13. 2.

25. That *Paul* (not *Peter*) was *Ordained* by the *Grace* of God, to be *Chief Apostle* of the *Gentiles*,

tiles, and consequently of *Rome*, the chief City of the *Gentiles*, * *Rom.* 15. 15, 16, 19, 20, &c. *Rom.* 11. 14. *Rom.* 16. 4.

25. That the *Church of Rome* may Err, and fall away from the true Faith, as well as the *Church of Jerusalem*, or any other particular Church, *Rom.* 11. 20, 21, 22.

And seeing the new upstart Church of *Rome* teaches in all these, and in innumerable other Points, clean contrary to that which the Apostle taught the *Primitive Romans*; let God and this Epistle judge betwixt them and us, whether of us both stands in the *True Ancient Catholick Faith*, which the *Apostle* taught the *Old Romans*? And whether we have not done well to depart from them, so far as they have departed from the *Apostles Doctrine*? And whether it be not better to return to *St. Paul's Truth*, than still to continue in *Rome's Error*? And if this be true, then let *Jesuits* and *Seminary Priests* take heed and fear, lest it be not *Faith*, but *Faction*; not *Truth*, but *Treason*; not *Religion*, but *Rebellion*, beginning at *Tiber*, and ending at *Tyburn*, which is the cause of their Deaths. And being sent from a *Troublesome Apostatical See*, rather than from a *peaceable Apostolical Seat*, because they cannot be suffered to persuade *Subjects* to break

* It seems by *Rom.* 15. 20, 29, and the whole last Chapter, That the Christians who were in *Rome* before *Paul* came thither, were converted by those Preachers whom he had sent thither before him; for he calls them his helpers, v. 3. 9. kinsmen, v. 7. 13. fellow-prisoners, v. 7. the first fruits of *Achaia*, where he had preached, v. 7. all familiar to him. and to *Tertius* who writ the Epistle, v. 22. And therefore they came so joyfully to meet *Paul* at *Appia forum*, hearing that he was coming towards *Rome*, *Act.* 28. 15.

their

their *Oaths*, and to withdraw their *Allegiance* from their *Sovereign*, to raise *Rebellion*, to move *Invasion*, to stab and *Poison Queens*, to kill and *murder Kings*, to blow up whole *States* with *Gun-powder*, they desperately cast away their own *Bodies* to be hanged and quartered; and (their *Souls* saved, if they belong to God) I wish *such honour to all his *Saints* that sends them. And I have just cause to fear, That the *Miracles* of ^a *Lipsius's* Two Ladies, *Blunstone's* Boy, *Garnet's* Straw, and the *Maid's* fiery Apron, will not suffice to clear that these Men are not *Murderers* of themselves rather than *Martyrs* of *Christ*.

And with what *Conscience* can any *Papist* count *Garnet* a *Martyr*, when his own *Conscience* forc'd him to confess, that it was for *Treason*, and not for *Religion* that he died: But if the *Priests* of such a *Gun-powder-Gospel* be *Martyrs*, I marvel who are *Murderers*? If they be *Saints*, who are *Scythians*? & who are *Canibals*, if they be *Catholicks*?

But leaving these, if they will be filthy to their filthiness still, let us (to whose fidelity the Lord hath committed his true faith, as a precious † *Depositum*) pray unto God, that we may lead a holy Life, answerable to our holy Faith in piety to *Christ*, and obedience to our King; that if our Saviour shall ever count us *worthy that honour to Suffer *Martyrdom* for his Gospel's sake; be it by open *Burning* at the Stake, as in Q. *Mary's* Days;

* Psal. 149. 9. a Ut Alexandri causa iis qui illam scire cupiunt pateat: iudicatus est Ephesi ab Æmilio Frontino Proconsule, non propter professionis nomen, sed propter perpetrata latrocinia, cum jam esset, prævaricator (& proditor) Euseb. Hist. Eccle. lib. 5. cap. 18. † 1 Tim. 6. 20. Prov. 24. 21. 1 Pet. 2. 17. * Act. 5. 41.

or by secret Murdering, as in the *Inquisition-house*; or by *Outragious Massacring*, as in the *Parisian Mattins*; in being *Blown up* with Gun-powder, as was intended in the *Parliament-House*; we may have *Grace* to pray for the assistance of his *Holy Spirit*, so to strengthen our *frailty*, and to defend his cause; as that we may seal with our *Deaths* the *Evangelical Truth* which we have professed in our Lives. That in the days of our Lives we may be [†] blessed by his Word in the day of Death, be blessed in the Lord, and in the day of Judgment be ^a Blessed of his Father, * Even so grant, Lord Jesus. Amen.

A Divine Colloquy between the Soul and her Saviour, concerning the effectual Merits of his dolorous Passion. Soul.

Lord, wherefore did'st thou wash thy Disciples Feet? Christ, To teach thee how thou shouldest prepare thy self to come to my Supper.

S. Lord, why would'st thou wash them^b thy self? C. To teach thee humility, if thou wilt be my Disciple.

S. Lord, wherefore did'st thou before thy Death^c institute thy last Supper? C. That thou mightest the better remember my Death, and be assured that all the Merits thereof are thine.

S. Lord, why would'st thou go to such a place, where d Judas knew to find thee? C. That thou mightest know that I went as willingly to suffer for thy Sin, as ever thou wentest to any place to commit a Sin.

S. Lord, wherefore would'st thou begin thy Passion in a^e Garden? C. Because that in a^f Garden thy Sin took first beginning.

† Luk. 11. 28. Rev. 14. 13. a Mat. 25. 31. * Rev. 22. 20.

b Joh. 13. 14. c Luk. 22. 19, 20. d Joh. 18. 2. e Joh. 11. 1.

f Gal. 3. 3.

S. Lord,

S. Lord, wherefore did thy three Select Disciples fall so fast asleep, when thou beganst to fall into thy Agony? C. To shew, that I^d alone wrought the work of thy Redemption.

S. Lord, why were there so many^e Plots and Snares laid for thee? C. That I might make thee to escape all the Snares of thy Ghostly Hunter.

S. Lord, why would'st thou suffer Judas^g (betraying thee) to kiss thee? C. That by enduring the words of dissembling lips, I might there begin to expiate Sin, where Satan first brought it into the world.

S. Lord, why would'st thou be Sold for Thirty Pieces of Silver? C. That I might free thee from Perpetual Bondage.

S. Lord, why didst thou Pray with such Strong Crying and Tears? C. That I might quench the Fury of God's Justice, which was so fiercely kindled against thee.

S. Lord, why wast thou so afraid, and cast in- to such an Agony? C. That suffering the wrath due to thy Sins, thou mightest be more secure in thy Death, and find more comfort in thy Crosses.

S. Lord, wherefore didst thou Pray so oft, and so earnestly, that the Cup might pass from thee? C. That thou mightest perceive the horreur of that Curse and Wrath, which being due to thy Sins, I was then to drink and endure for thee.

S. Lord, wherefore didst thou after thy wish, submit thy will unto the will of thy Father? C. To

^eMat. 26. 40. ^dIta. 63. 5. ^eMat. 26. 4. ^fPsal. 124. 7. ^gMat. 26. 49. ^hGen. 3. 4. 5. ⁱMat. 27. 3. ^kMat. 26. 39. ^lHeb. 5. 7. ^mLuk. 22. 44. ⁿMat. 26. 39, 42, 44. ^oGal. 3. 13. ^pLuk. 22. 42.

teach thee what thou should'st do in all thy Afflictions; and how willingly thou should'st yield to ^a bear with Patience that Cross, which thou see'st to come from the just Hand of thy heavenly Father.

S. Lord, wherefore didst thou sweat such Drops of Water and Blood? C. That I might cleanse thee from thy Stains and bloody Spots.

S. Lord, why would'st thou be taken, when thou mightest have escaped thine ^b Enemies? C. That thy spiritual Enemies should not take thee, and cast thee into the Prison of ^c utter Darkness.

S. Lord, wherefore would it thou be ^d forsaken of all thy Disciples? C. That I might reconcile thee unto God, of whom thou wast forsaken for thy Sins.

S. Lord, wherefore would'st thou stand to be ^e apprehended alone? C. To shew thee, my Love of thy Salvation was more than the Love of all my Disciples.

S. Lord, wherefore was the ^f young Man caught by the Soldiers, and stripp'd of his Linnen, who came out of his Bed, hearing the Stir, at thy Apprehension and leading to the High Priest?

C. To shew their outrage in apprehending me, and my Power in preserving out of the r outrageous Hands, all my Disciples, who otherwise had been worse handled by them, than was that young Man.

S. Lord, wherefore would'st thou be ^g bound? C. That I might loose the Cords of thine Iniquities.

S. Lord, why wast thou ^h denied of Peter? C. That I might cleanse thee before my Father, and thou

^a Luke 22. 44. ^b Luke 22. 54. ^c Mat. 5. 25. Mat. 22. 13.
^d Mat. 26. 56. ^e John 8. 8. ^f Mark 14. 51, 52. ^g Mat. 27. 2.
^h Luke 22. 57, 58, 60.

mightest learn, that there is no trust in Man, and that *Salvation proceeds of my meer Mercy.*

S. Lord, wherefore wouldst thou bring Peter to Repentance by ⁱ the Crowing of a Cock? *C.* That none should despise the Means which God has appointed for their Conversion, tho' they seem never so mean.

S. Lord, wherefore didst thou at the Cock-crowing turn and ^k look upon Peter? *C.* Because thou mightest know, that without the Help of my Grace, no Means can turn a Sinner unto God, when he is once fallen from him.

S. Lord, wherefore wast thou covered with a ^l Purple Robe? *C.* That thou mightest perceive that it was I that did away thy ^m Scarlet Sins.

S. Lord, wherefore wouldst thou be crowned with ⁿ Thorns? *C.* That by wearing Thorns, the first Fruits of the Curse, ^o it might appear that it is I who take away the Sins and Curse of the World, and crown thee with the ^p Crown of Life and Glory.

S. Lord, why was a ^q Reed put into thy Hand? *C.* That it might appear, that I came not to ^r break the bruised Reed.

S. Lord, wherefore wast thou ^s mocked of the Jews? *C.* That thou mightest insult over Devils, who otherwise would have mocked thee, as the ^t Philistines did Samson.

S. Lord, wherefore wouldst thou have thy blessed Face defiled with ^u Spittle? *C.* That I might cleanse thy Face from the Shame of Sin.

ⁱ Mat. 26. 74, 75. ^k Luke 22. 61. ^l John 19. 5. ^m Isa. 1. 18.
ⁿ Mat. 27. 29. ^o 1 Pet. 5. 4. Rev. 2. 10. ^p Mat. 27. 29. ^q Mat. 12. 20. ^r Mat. 27. 29. ^s Judg. 16. 25. ^t Mat. 27. 30.

S. Where-

S. Wherefore, Lord, were thine Eyes broad-wink'd with a * Veil? C. That thy Spiritual Blindness being removed, thou mightest behold the Face of my Father in Heaven.

S. Lord, wherefore did they ^a Buffet thee, with Fists, and beat thee with ^b Staves? C. That thou mightest be freed from the Stroaks and Tearings of infernal Fiends.

S. Lord, wherefore wouldst thou be ^c revild? C. That God might speak Peace unto thee by his Word and Spirit.

S. Lord, wherefore was thy ^d Face disfigured with Blows and blood? C. That thy Face might shine glorious as the ^e Angels in Heaven.

S. Lord, wherefore wouldst thou be so cruelly ^f scourged? C. That thou mightest be freed from the Sting of Conscience, and Whips of everlasting Torments.

S. Lord, wherefore wouldst thou be arraigned at ^g Pilate's Bar? C. That thou mightest at the last Day be acquitted before my Judgment-Seat.

S. Lord, wherefore wouldst thou be ^h falsely accused? C. That thou shouldst not be justly condemned.

S. Lord, wherefore wouldst thou be ⁱ turned over to be condemned by a Strange Judge? C. That thou being redeemed from the Captivity of a hellish Tyrant, mightest be restored to God, whose own thou art by right.

S. Wherefore, O Christ, didst thou acknowledge, that Pilate had ^k Power over thee from above?

* Mark 14.65 ^a Mat.26.67 ^b Mat.27.30 ^c Mat.27.39
^d John 19.3. ^e Isa. 50.6. ^f Mat.22.20 ^g John 19.11
^h Mark 15.1. ⁱ Luke 23.2. ^j Mat.27.2 ^k John 19.11
 U 2 C. That

C. That *Antichrist*, under Pretence of being my Vicar, should not ^l exalt himself above all ^m Principalities and Powers.

S. Lord, why wouldst thou suffer thy Passion under ⁿ Pontius Pilate, being a Roman President to Caesar of Rome? C. To shew, that the *Cæsarian* and *Pontifical* Policy of ^o Rome should chiefly persecute my Church, and ^p crucifie me in my Members.

S. But why, Lord, wouldst thou be ^q condemned?

C. That the Law being condemned in me, thou mightest not be condemned by it.

S. But why wast thou condemned, seeing nothing could be ^r proved against thee? C. That thou mightest know, that it was not for my Faults, but for thine, that I suffered.

S. Lord, wherefore wast thou led to suffer ^s out of the City? C. That I might bring thee to rest in the heavenly City.

S. Lord, why did the Jews compel Simon of Cyrene, coming out of the ^t Field, to carry thy Cross? C. To shew the Weakness whereunto the Burden of thy Sins brought me; and what must be every Christian's Case, which goeth out of the Field of this World, toward the heavenly *Jerusalem*.

S. Lord, why wast thou ^u stripped of thy Garments? C. That thou mightest see how I forsook all to redeem thee.

S. Lord, wherefore wouldst thou be ^v lifted up upon the Cross? C. That I might lift thee up with me to Heaven.

^l Tit. 3. 1. ^m Rom. 13. 1. ⁿ Pet. 2. 13, 14. ^o Luke 23. 1, 2 John 10. 13, &c. ^p Note well, Rev. 11. 8. and Rev. 17. 5, 6 John 19. 16. ^q Luke 23. 24. Rom. 8. 3. ^r Mat 27. 24. John 19. 6. ^s Mat. 27. 33, Heb. 13. 12. ^t Luke 23. 26. Mat. 27 32. ^u John 19. 23. ^v Luke 23. 33. S.

S. Lord, wherefore didst thou ^r hang upon a cursed Tree? C. That I might satisfie for thy Sin committed in eating the ² forbidden Fruit of a Tree.

S. Lord, wherefore wouldst thou hang between two ^a Thieves? C. That thou my dear Soul mightest have Place in the midst of Heavenly Angels.

S. Lord, wherefore were thy Hands and Feet ^b nailed to the Croß? C. To enlarge thy Hands to do the Works of Righteousness; and to set thy Feet at Liberty to walk in the Ways of Peace.

S. Lord, wherefore did they crucifie thee in Golgotha, the place of ^c dead Mens Skulls? C. To assure thee that my Death is Life unto the Dead.

S. Lord, why did not the Soldiers ^d divide thy Seamles Coat? C. To shew that my Church is one without Rent or Schism.

S. Lord, wherefore didst thou taste ^e Vinegar and Gall? C. That thou mightest eat the Bread of Angels, and drink the Water of Life.

S. Lord, why saidst thou upon the Croß, ^f It is finished? C. That thou mightest know that by my Death the ^g Law was fulfilled and thy Redemption effected.

S. Lord, Why didst thou cry out upon the Croß, ^h My God, my God, why hast thou forsaken me? C. Lest thou, being forsaken of God, shouldst have been driven to cry, in the Pains of Hell, Wo and Alas, for evermore.

S. Lord, wherefore was there such a general ⁱ Darknes; when thou didst suffer and cry out upon the Croß? C. That thou mightest see an Image

^y Ibid. ² Gen. 2.17. ^a Luke 23.33. ^b Psal. 22.16. John 20.25. ^c Mat. 27.33. ^d John 19.24. ^e Mat. 27.34. ^f John 19.30. ^g Rom. 10.4. ² Cor. 3.13. ^h Mar. 15.34. ⁱ Mat. 27.45.

of those hellish Pains which I suffered to deliver thee from the endless Pains of Hell, and everlasting Chains of Darknes.

S. Lord, why wouldst thou have thine ^k Arms nailed abroad? C. That I might embrace thee more lovingly, my sweet Soul.

S. Lord, why did the Thief, that never ^l wrought good before, obtain Paradise upon so short Repentance? C. That thou maist see the Power of my Death to forgive them that repent, that no Sinner needs despair.

S. Lord, why did not the ^m other Thief which hanged as near thee, obtain the like Mercy? C. Because I leave ⁿ whom I will, to harden themselves in their Lewdness, to Destruction, that all should fear, and none presume.

S. Lord, wherefore didst thou cry with such a ^o loud and strong Voice in yielding up the Ghost? C. That it might appear ^p that no Man took my Life from me, but that I laid it down of my self.

S. Lord, wherefore didst thou ^q commend thy Soul into thy Father's Hands? C. To teach thee what thou shouldst do, being to ^r depart this Life.

S. Lord, wherefore was the Veil of the ^s Temple rent in twain at thy Death? C. To shew that the Levitical Law should be no longer a ^t Partition-Wall between Jews and Gentiles, and that the Way to Heaven is now open to all Believers.

S. Lord, wherefore did the Earth quake, ^u and the Stones cleave at thy Death? C. For Horrour to bear her Lord dying, and to upbraid the cruel Hardness of Sinners Hearts.

^k 2 Pet. 2. 4. Jude v. 6. ^l Luke 23. 43. ^m Luke 23. 39.
ⁿ Rom. 9. 18. ^o Mat. 27. 50. ^p John 10. 18. ^q Luke 23. 46.
^r John 13. 1. ^s Mat. 27. 51. ^t Eph. 2. 14. Heb. 10. 19.
^u 20. ^v Mat. 27. 51. S. Lord,

S. Lord, wherefore did not the Soldiers * break thy Legs, as they did the Thieves who hanged at thy right and left Hand? C. That thou mightst know that they had not Power to do any more unto me than the Scripture had foretold that they should do, and I should suffer to save thee.

S. Lord, wherefore was thy Side opened with a Spear? C. That thou mightest have a Way to come nearer my Heart.

S. Lord, wherefore ran there out of thy precious Side Blood and Water? C. To assure thee, that I was slain indeed, seeing my Heart-blood gushed out, and the ^y Water which compassed my Heart, flowed forth after it, which once spilt, must needs die.

S. Lord, wherefore ran the Blood first by ^z it self, and the Water afterwards by it self, out of thy blessed Wound? C. To assure thee of Two Things: 1. That by my Blood-shedding, Justification and Sanctification were effected to save thee. Secondly, that my Spirit by the conscionable use of the Water in Baptism, and Blood in the Eucharist, will effect in thee Righteousness and Holiness, by which thou shalt glorify me.

S. Lord, wherefore did the ^a Graves open at thy Death? C. To signify that Death, by my Death, had now received his Deaths Wound, and was overcome.

* Exod. 12. 46. John 19. 33. John 19. 34. ^y There is about Man's Heart a Skin called Pericardium, containing Water, which cools and moistens the Heart, lest it should be scorched with continual Motion. This Skin once pierced, Man cannot live. Columb. Anaton. l. 7. Horst. de nat. human. l. 1. exerc. 8. q. 5. ^z 1 John 5. 6. ^a Mat. 27. 52.

S. Lord, wherefore wouldst thou be ^b buried?
 C. That thy Sins might never rise up to Judgment against thee.

S. Lord, wherefore wouldst thou be buried by two such honourable ^c Senators as Nicodemus and Joseph of Arimathaa? C. That the Truth of my Death (the Cause of thy Life) might more evidently appear unto all.

S. Lord, wherefore wast thou buried in a ^d new Sepulchre, wherein was never man laid before? C. That it might appear that I, and not another arose; and that by my own Power, not by anothers Vertue; like him who revived at the touching of *Elisha's* Bones.

S. Lord, wherefore didst thou ^e raise up thy Body again? C. That thou mayst be assured that thy Sins are discharged, and that thou art justified.

S. Lord, wherefore did so many ^f Bodies of thy Saints (which slept) arise at thy Resurrection? C. To give thee Assurance, that all the Saints shall arise, by Virtue of my Resurrection at the last Day.

S. Lord, what shall I ^g render unto thee for all these Benefits? C. Love thy Creator, and become a new Creature.

The Soul's Soliloquy, ravished in Contemplation of the Passion of our Lord.

WHat hadst thou done, O my sweet Saviour, and ever-blessed Redeemer, that thou wast thus betrayed of Judas, sold of the Jews, apprehended as a Malefactor, and led bound

^b Mat. 27. 60. ^c Mat. 27. 57. John 19. 39. 40. ^d John 19. 41. ^e Mat. 27. 60. ^f 2 Kings 13. 21. Mat. 28. 6. Rom 4. 25. ^g Mat. 27. 52, 53. Acts 17. 31. ^g Psal. 116. 12. Gal. 6. 17. as

as a Lamb to the Slaughther? What Evil hadst thou committed, that thou shouldst be thus openly arraigned, accused falsely, and unjustly condemned before *Annas and Caiaphas, the Jewish Priests, at the Judgment-Seat of Pilate, the Roman President?* What was thine Offence? Or to whom didst thou ever Wrong? that thou shouldst be thus pitifully *scourged* with whips, *crowned* with Thorns, *scoffed* with Flouts, *reviled* with Words, *buffeted* with Fists, and *beaten* with Staves? O Lord, what didst thou deserve to have thy Blessed Face *spit* upon, and covered as it were with Shame? To have thy Garments parted, thy Hands and Feet nailed to the Cross? To be lifted up upon the cursed Tree, to be crucified among Thievs, and made to taste Gall and Vinegar: and in thy deadly Extremity, to endure such a Sea of God's Wrath, that made thee to cry out, as if thou hadst been forsaken of God thy Father? Yea, to have thy Innocent Heart pierc'd with a cruel Spear, and thy precious Blood to be spilt before thy blessed *Mother's Eyes?* Sweet Saviour, how much wast thou tormented to endure all this, seeing I am so much amazed but to think upon it! I enquire for thine Offence, but I can find none in thee; no, not so much as *guile to have been found in thy mouth.* Thy Enemies are challenged, and none of them dare *rebuke thee of Sin;* thy Accusers (that are suborn'd) agree not in their Witness; the Judge that condemns thee, openly cleareth thy Innocency, his * Wife sends him word she was warn'd in a Dream that thou wast a just Man, and therefore should take heed of doing Injustice unto thee. The Centurion that executed thee, confess'd thee of a truth to be both a just man, and the very Son of God.

The *Thief* that hanged with thee justifieth thee, *that thou hast done nothing amiss*. What is the cause then, O Lord, of this thy cruel ignominy, passion and death? I, O Lord, I am the cause of these thy Sorrows, my *Sins* wrought thy *shame*, my *Iniquities* are the occasion of thy *Injuries*. I have committed the *fault*, and thou art plagued for the *offence*; I am *guilty*, and thou art *arraigned*; I committed the *sin*, and thou suffer'st the *death*; I have done the *Crime* and thou hankest on the *Cross*: Oh the deepness of *God's Love*! Oh the wonderful disposition of heavenly *grace*! Oh the unmeasurable measure of *Divine Mercy*! the wicked transgresseth, and the just is punished; the guilty is let escape, and the *Innocent* is arraigned; the *Malefactor* is acquitted, and the *Harmless* condemned: what the evil *Man* deserveth, the good *Man* suffereth; the *servant* doth the *fault*, the *Master* endures the strokes. What shall I say? *Man* sinneth, and *God* dieth. O *Son of God*! who can sufficiently express thy love, or commend thy *pity*, or extol thy *praise*? I was *proud*, and thou art *humble*; I was *disobedient*, and thou becam'st *obedient*; I did eat the *forbidden fruit*, and thou didst hang on the *curled Tree*; I plaid the *glutton*, and thou didst *fast*, *evil concupiscence* drew me to eat the *pleasant Apple*, and *perfect charity* led thee to drink of the *bitter cup*; I assayed the *sweetness* of the *Fruit*, and thou didst taste the *bitterness* of the *Gall*. Foolish, *Eve* smiled when I laughed; but blessed *Mary* wept when thy heart bled and died. O my *God*, here I see thy *goodness* and my *badness*, thy *justice* and my *injustice*, the *impiety* of my *flesh*, and the *piety* of thy nature. And now O blessed Lord, thou hast endured all this for my sake; what shall I render unto thee for all thy *Benefits* bestowed upon me a sinful Soul? Indeed, Lord, I acknowledge, that I owe thee already for my creation more than I am able to pay: For I am in that respect bound, with all my *Powers* and *Affections* to love and adore thee. If I owed my *self* unto thee for giving me my *self*, in my creation, what shall I now render thee for giving thy *self* for me to so cruel a death, to procure my *Redemption*? Great was the benefit that thou wouldest create me of *nothing*: but what tongue can express the greatness of this *Grace*, that thou didst redeem me with so dear a price, when I was worse than nothing? Surely, Lord, if I cannot pay the *thanks* I owe thee (and who can pay thee, who bestowest thy *graces* without respect of *merit* or regard of *measure*?) it is
the

the abundance of thy blessings that makes me such a *bankrupt*, that I am so far unable to pay the *principal*, that I cannot possibly pay so much as the *Interest* of thy Love.

But, O my Lord, thou knowest, that since the loss of thine Image (by the fall of my unhappy Parents) I cannot love thee with all my might, and mind, as I should: therefore as thou didst first cast thy love upon me, when I was a *child of wrath*, and a lump of the lost and condemned World; so now, I beseech thee, shed abroad thy love by thy Spirit through all my Faculties and affections, that tho' I can never pay thee in that *Measure* of love which thou hast deserved, yet I may endeavour to repay thee in such a *manner*, as thou vouchsafest to accept in *Mercy*: That I may in truth of heart love my Neighbour for thy *sake*, and love thee above all, for *thine own sake*. Let nothing be pleasant unto me, but that which is *pleasing* unto thee. And sweet Saviour, suffer me never to be lost or cast away, whom thou hast bought so dearly with *thine own* most precious blood. O Lord, let me never forget thine infinite love, and this unspeakable benefit of my *Redemption*? without which, it had been better for me never to had been, than to have any Being.

And seeing that thou hast vouchsafed me the assistance of thy holy Spirit; suffer me, O heavenly Father, who art the Father of Spirits, in the mediation of thy *Son*, to speak a few words in the *Ears* of my Lord. If thou, O Father, despisest me for mine Iniquities, as I have *deserved*; yet be merciful unto me for the *merits* of thy *Son*, who so much for me hath suffered. What if thou seest nothing in me but *misery*, which might move *anger* and *passion*? Yet behold the merits of thy Son, and thou shalt see enough to move thee to *Mercy* and *Compassion*. Behold the *mystery* of his *Incarnation*, and remit the *misery* of my Transgression. And as oft as the *wounds* of thy Son appear in thy *sight*, O let the *woes* of my Sins be hid from thy presence. As oft as the redness of his blood glisters in thine *Eyes*, O let the guiltiness of my Sins be blotted out of thy *Book*. The wantonness of my *flesh* provokes thee to *Wrath*, O let the *chastity* of his *flesh* persuade thee to *mercy*; that as my *flesh* seduced me to sin, so his *flesh* may reduce me unto thy *favour*. My disobedience hath deserved a great revenge, but his obedience merits a greater weight of *mercy*: For what can *Man* deserve to suffer, which God, made *Man*, cannot merit to have forgiven? 'When I consider the greatness of thy *passion*,

'when

• when do I see the trueness of that saying: That Christ
 • came into the World to save the chiefest Sinners. Darest
 • thou, O *Cain*, say that thy Sins are greater than may be
 • forgiven? Thou liest like a Murderer; the Mercies of
 • one Christ are able to forgive a world of *Cains*, if they'll
 • believe and repent. The Sins of all Sinners are finite, the
 • Mercies of God are infinite. Therefore, O Father, for
 • the Death and Passions sake, which thy Son Jesus Christ
 • has suffered for me, and I have now remembered to thee;
 • pardon and forgive thou unto me all my Sins, and deliver
 • me from the Curse and Vengeance which they have justly
 • deserved, and through his Merits, make me, O Lord, a
 • partaker of thy Mercy. It is thy Mercy that I so earnestly
 • knock for: Neither shall mine importunity cease to call
 • and knock, with the Man that would borrow the Loaves,
 • until thou arise, and open unto me thy Gates of Grace.
 • And if thou wilt not bestow on me thy Loaves, yet, O
 • Lord, deny me not the crumbs of thy Mercy, and those shall
 • suffice thy hungry Hand-maid. And seeing thou requirest
 • nothing for thy Benefits, but that I Love thee in the truth
 • of my inward Heart (whereof a new Creature is the true-
 • est outward Testimony) and that it is as easie for thee to
 • make me a new Creature, as to bid me to be such: Cre-
 • ate in me, O Christ, a new Heart, and renew in me a right
 • Spirit, and then thou shalt see how (mortifying old *Adam*,
 • and his corrupt Lusts) I will serve thee as thy new Cre-
 • ature, in a new Life, after a new Way, with a new Tongue,
 • and new Manners, with new Words, and new Works, to
 • the glory of thy Name, and the winning other sinful
 • Souls to thy Faith, by my devout Example. Keep me for-
 • ever, O my Saviour, from the Torments of Hell, and Ty-
 • ranny of the Devil. And when I am to depart this Life,
 • send thy Holy Angels to carry me, as they did the Soul
 • of *Lazarus*, into thy Kingdom. Receive me into that
 • Joyful Paradise, which thou didst promise to the penitent
 • Thief, who at his last Gaspe upon the Cross so devoutly
 • begg'd thy Mercy, and Admission into thy Kingdom.
 • Grant this, O Christ, for thy own Name's sake, to whom
 • as (is most due) I ascribe all Glory and Honour, Praise
 • and Dominion, both now and for ever.

F I N I S.

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